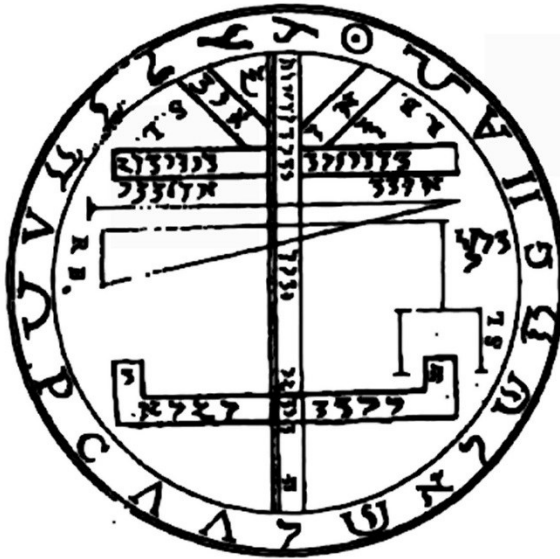


שלמה מפתח

MAFTEAH SHELOMOH

CLAVICULA SALMONIS

The Key of Solomon



“When, in the course of this Work, we make use of the consecrated terms God, Heaven, and Hell, let it be thoroughly understood, once for all, that our meaning is as far removed from that which the profane attach to them as initiation is distant from vulgar thought. **GOD, FOR US, IS THE AZOT OF THE SAGES, THE EFFICIENT AND FINAL PRINCIPLE OF THE GREAT WORK.**”

- Eliphas Levi, *Transcendental Magic* (Waite Trans., 1896)

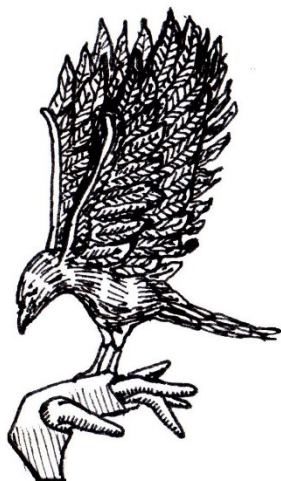
Clavicula Salomonis, Key of Solomon (1312)

Translation by S. Liddell MacGregor Mathers, Trans. 1889

Cross-referencing with *Clavicules du Roi Salomon*, Keys of King Solomon, with text also found in the *Grimoire of Abognazar* (mid 17th century), from the Lansdowne Manuscript Collection at the British Library

Synthesized with selections from the *A New and Complete Illustration of the Occult Sciences* (1704) by Ebenezer Sibly; *Arbatel de magia veterum*, or Magic of the Ancients (1575); *Clavicula Salomonis de secretis*, or The Secrets of Solomon and the art *Rabidmadar* (200 AD); *De Occulta Philosophia*, or the Three Books of Occult Philosophy (1651) by Cornelius Agrippa; *Heptameron* (1567, 1581) by Peter de Abano; *Hygromanteia* or The Magical Treatise of Solomon (15th century); *Le Grimoire du Pape Honorius* (1760); Liber II of *Archidoxis magicae* by Paracelsus (1531) (Robert Turner, Trans. 1656); *Secrets merveilleux de la magie naturelle et cabalistique du petit Albert* or The Petit Albert grimoire (1706) by Albertus Parvus Lucius

Including the full text of the selected psalms referenced in the Key, from the Latin Vulgate and the KJV



Editorial Notes:

Chapter XIII: The Operation of Love By Her Dreams, and How One Must Practice It, has been omitted. Thus, Chapter XIV from the original text has been retitled Chapter XIII, and so on.

A SEVEN-FOLD PATH TO ATTAINING KNOWLEDGE OF THE SACRED MYSTERIES

These are the prerequisites for activating the full powers and capabilities of the magus:

1. Meditation
2. Know yourself
3. Veneration of God
4. Know your divinely-ordained life purpose
5. Be a keeper of spirits
6. Have faith and keep secret the knowledge you attain of the sacred mysteries
7. Be virtuous, refrain from sin, and keep from temptation and that which is unjust: seek justice, balance, harmony, and peace

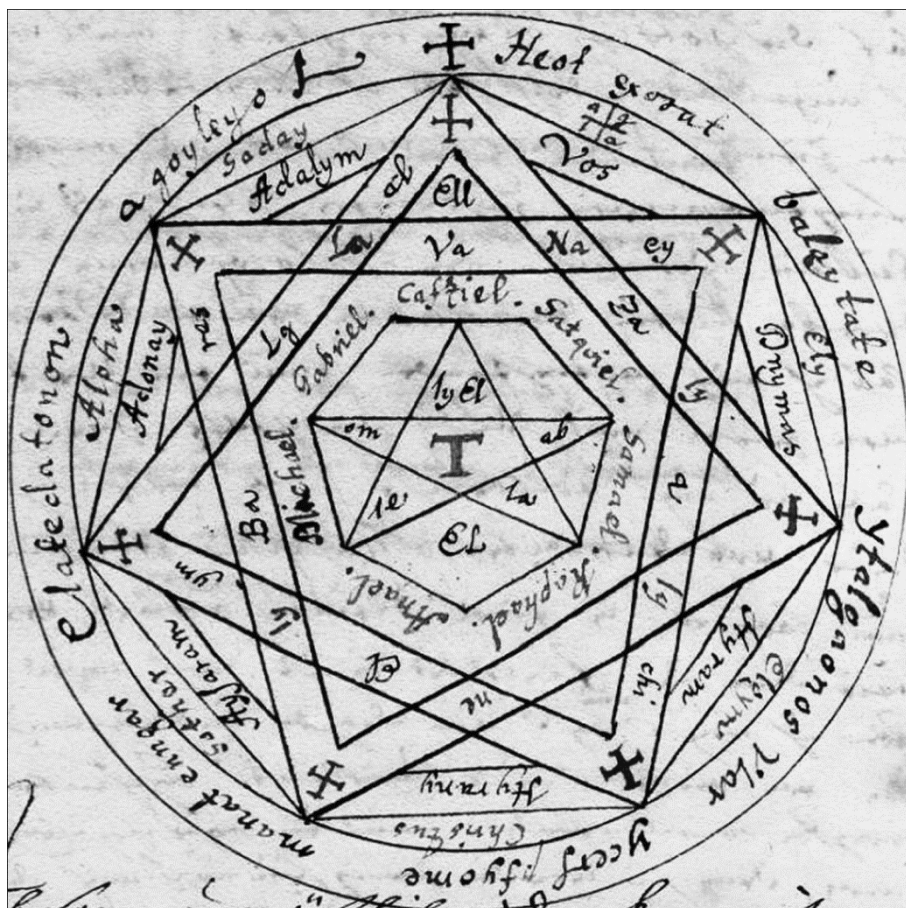
From the *Arbatel de magia veterum*, or Magic of the Ancients (1575)

“This Key, full of mysteries, hath been revealed unto me by an Angel. Accursed be he who undertaketh our art without having the qualities requisite to thoroughly understand our Key, accursed be he who invoketh the name of God in vain, for such an one prepareth for himself the punishments which await the unbelievers, for God shall abandon them and relegate them unto the depths of Hell amongst the impure spirits.”

From *The Holy Pentacles or Medals* in Book I

“For he who is the possessor of this Key, and who availeth himself hereof according to the ordinances herein contained, will not only be able to reduce the magical arts herein unto their proposed end, but will, even if he findeth certain errors herein, be able to correct them.”

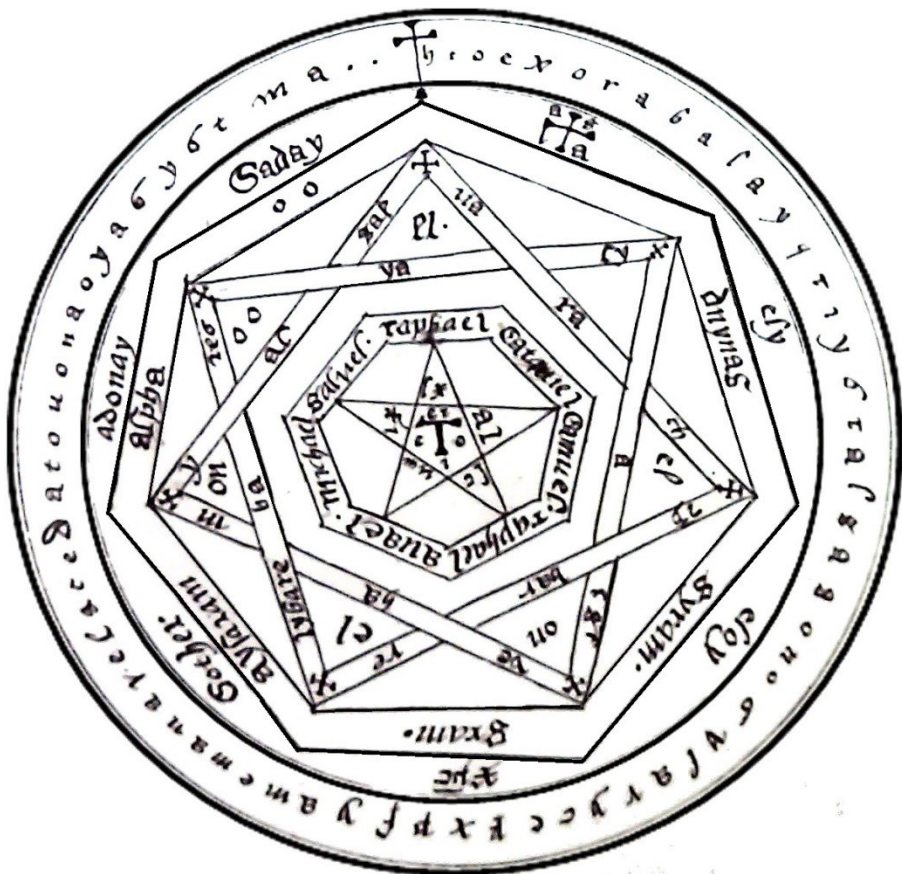
From *A Prefatory Note* in Book II



SIGILLUM DEI

From The Sworn Book of Honorius, or Liber Juratus Honorii
(circa 13th century)

Also known as the Sigillum Dei Aemeth (John Dee)



THE SIGILLUM DEI OR SEAL OF GOD

Amulet that an initiated magus can use to wield power over all creatures of the spirit world, including angels, though excluding Archangels. Only an initiated magus, one who has achieved the Great Work, can activate and thus use the Sigillum Dei.



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BOOK I

Image from Valentin Weigel's *Astrology Theologized* (1886)

Table 1: Planetary Hours

Day ➤	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
Hour ▼	MON.	TUE.	WED.	THUR.	FRI.	SAT.	SUN.
1	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
2	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
3	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
4	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
5	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
6	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
7	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
8	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
9	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
10	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
11	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
12	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
13	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
14	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
15	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
16	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
17	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
18	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
19	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
20	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
21	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
22	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
23	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
24	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury

Note: Hour 1 of each day marks sunrise. Hour 13 marks sunset.

Table 2: Angelic Names of the Hours

Day ➤	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
Hour ▼	MON.	TUE.	WED.	THUR.	FRI.	SAT.	SUN.
1	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
2	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
3	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
4	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
5	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael
6	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
7	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
8	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
9	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
10	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
11	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
12	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael
13	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
14	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
15	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
16	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
17	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
18	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
19	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael
20	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
21	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
22	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
23	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
24	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel

Table 3: Planet, Metal, and Color for the Angels

Day	Archangel	Angel	Planet	Metal	Color
Mon.	Gabriel	Gabriel	Moon	Silver	White
Tue.	Khaniael	Zamael	Mars	Iron	Red
Wed.	Michael	Raphael	Mercury	Mercury	Purple*
Thur.	Tzadiquel	Sachiel	Jupiter	Tin	Blue
Fri.	Haniel	Anael	Venus	Copper	Green
Sat.	Tzaphkiel	Cassiel	Saturn	Lead	Black
Sun.	Raphael	Michael	Sun	Gold	Yellow

* The color associated with Wednesday is either Purple or Rainbow.

Zamael can also appear as Camael. Sachiel can also appear as Zadkiel

Element	Archangel	Elemental Ruler	Evangelist & Domain	Planets & Stars	Direction & Season
Fire אש	Michael מיכאל	Seraph שרפ	Mark Animals	Sun Mars	East Summer
Water מים	Gabriel גבריאל	Tharsis תרשיש	Mathew Metals	Mercury Saturn	North Winter
Air רוח	Raphael רפאל	Cherub כרוב	John Plants	Venus Jupiter	West Spring
Earth עפר	Uriel אוריאל	Ariel אריאל	Luke Stones	Moon Fixed Stars	South Autumn

From Book II, *De Occulta Philosophia* (1651) by Cornelius Agrippa

SIGIL FOR THE SUN



SIGIL FOR THE MOON



SIGIL FOR MERCURY



SIGIL FOR MARS



SIGIL FOR VENUS



SIGIL FOR JUPITER



SIGIL FOR SATURN



From The Magical Calendar (1614)



From the *Dispositio Numerorum Magica Ab Unitate Usque ad Dvodenarium Collecta*, or The Magical Calendar (1614) by Johann Baptista Großschedel.



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World	He ²	Vau	He ¹	Yod
Element	Fire אש	Air מים	Water רוח	Earth עפר
Direction	East <i>Oriens</i>	West <i>Occidens</i>	North <i>Aquilo, Borrás</i>	South <i>Austellus</i>
Archangel	Raphael רפאל	Michael מיכאל	Gabriel גבריאל	Uriel אוריאל
Wind	Eurus	Zephyrus	Aquilo	Auster
Governor	Seraph שרפ	Cherub כרוב	Tharsis תרשיש	Ariel אריאל
Quality	Lumen	Diaphanum	Agilitas	Sodalitas
Power of the Soul	Intellectus (Intellect)	Ratio (Reason)	Phantasia (Imagination)	Sensus (Perception)
Principal Spirit	Bael	Moymon	Poymon	Egin
Directional Spirit	Oriens	Paymon	Egyn	Amaymon

Note the discrepancies with the Golden Dawn attributions

Introduction

Treasure up, O my son Rehoboam, Fifth and Last King of Israel, once reigning the United Monarchy of Israel, First King of Judah, Son and Successor to Solomon, Grandson of David!—the wisdom of my words, seeing that I, Solomon, have received it from the Lord.

Then answered Rehoboam, and said:

How have I deserved to follow the example of my father Solomon in such things, who hath been found worthy to receive the knowledge of all living things through (the teaching of) an angel of God?

And Solomon said:

Hear, O my son, and receive my sayings, and learn the wonders of God. For, on a certain night, when I laid me down to sleep, I called upon that most holy name of God, יה' YAH, and prayed for the ineffable wisdom, and when I was beginning to close mine eyes, the angel of the Lord, even Raziel appeared unto me, spake many things courteously unto me, and said: Listen O Solomon! thy prayer before the most high is not in vain, and since thou hast asked neither for long life, nor for much riches, nor for the souls of thine enemies, but hast asked for thyself wisdom to perform justice.

Thus saith the Lord: According to thy word have I given unto thee a wise and understanding heart, so that before thee was none like unto thee, nor ever shall arise.

And when I comprehended the speech which was made unto me, I understood that in me was the knowledge of all creatures, both

things which are in the heavens and things which are beneath the heavens;

And I saw that all the writings and wisdom of this present age were vain and futile, and that no man was perfect.

And I composed a certain work wherein I rehearsed the Secret of Secrets, in which I have preserved them hidden, and I have also therein concealed all secrets whatsoever of magical arts of any masters; any secret or experiments, namely, of these sciences which is in any way worth being accomplished.

Also I have written them in this Key, so that like as a key openeth a treasure-house, so this Key alone may open the knowledge and understanding of magical arts and sciences.

Therefore, O my son! thou mayest see every experiment of mine or of others, and let everything be properly prepared for them, as thou shalt see properly set down by me,

both day and hour,
and all things necessary;
for without this there will be but falsehood and vanity in
this my work;

wherein are hidden all secrets and mysteries which can be performed;

and that which is concerning a single divination or a single experiment, that same I think concerning all things which are in the Universe, and which have been, and which shall be in future time.

Therefore, O my son Rehoboam, I command thee by the blessing which thou expectest from thy father, that thou shall make an ivory casket, and therein place, keep, and hide this my Key; and when I shall have passed away unto my fathers, I entreat thee to

place the same in my sepulchre beside me, lest at another time it might fall into the hands of the wicked. And as Solomon commanded, so was it done.

And when, therefore (men) had waited for a long time, there came unto the sepulchre certain Babylonian philosophers; and when they had assembled they at once took counsel together that a certain number of men should renew the sepulchre in his (Solomon's) honour; and when the sepulchre was dug out and repaired the ivory casket was discovered, and therein was the Key of Secrets, which they took with joyful mind, and when they had opened it none among them could understand it on account of the obscurity of the words and their occult arrangement, and the hidden character of the sense and knowledge, for they were not worthy to possess this treasure.

Then, therefore, arose one among them, more worthy (than the others), both in the sight of the gods, and by reason of his age, who was called Iohé Grevis, Ptolomeus the Grecian, and said unto the others: Unless we shall come and ask the interpretation from the Lord, with tears and entreaties, we shall never arrive at the knowledge of it.

Therefore, when each of them had retired to his chambers, Iohé indeed falling upon his face on the earth, began to weep, and striking his breast, and said:

What have I deserved (above others), seeing that so many men can neither understand nor interpret this knowledge, even though there were no secret thing in nature which the Lord hath hidden from me! Wherefore are these words so obscure? Wherefore am I so ignorant?

And then on his bended knees, stretching his hands to heaven, he said:

O God, the creator of all, thou who knowest all things, who gavest so great wisdom unto Solomon the son of David the king; grant unto me, I beseech thee, O holy omnipotent and ineffable Father, to receive the virtue of that wisdom, so that I may become worthy by thine aid to attain unto the understanding of this key of secrets.

And immediately there appeared unto me, the Angel of the Lord, saying:

Do thou remember if the secrets of Solomon appear hidden and obscure unto thee, that the Lord hath wished it, so that such wisdom may not fall into the hands of wicked men;

wherefore do thou promise unto me, that thou art not willing that so great wisdom should ever come to any living creature, and that which thou revealest unto any let them know that they must keep it unto themselves, otherwise the secrets are profaned and no effect can follow?

And Iohé answered:

I promise unto thee that to none will I reveal, save to the honour of the Lord, and with much discipline, unto penitent, secret, and Faithful.

Then answered the angel: Go and read the Key, and its words which were obscure throughout shall be manifest unto thee.

And after this the angel ascended into Heaven in a flame of fire.

Then Iohé was glad, and labouring with a clear mind, understood that which the angel of the Lord had said, and he saw that the Key of Solomon was changed, so that it appeared quite clear unto him plainly in all parts.

And Iohé understood that this work might fall into the hands of the ignorant, and he said:

I conjure him into whose hands this secret may come, by the power of the creator, and his wisdom, that in all things he may, desire, intend and perform, that this treasure may come unto no unworthy (person), nor may he manifest it unto any who is unwise, nor unto one who feareth not God. Because if he act otherwise, I pray God that he may never be worthy to attain unto the desired effect.

And so he deposited the Key, which Solomon preserved, in the ivory casket. But the words of the Key are as follows, divided into two books, and shown in order.

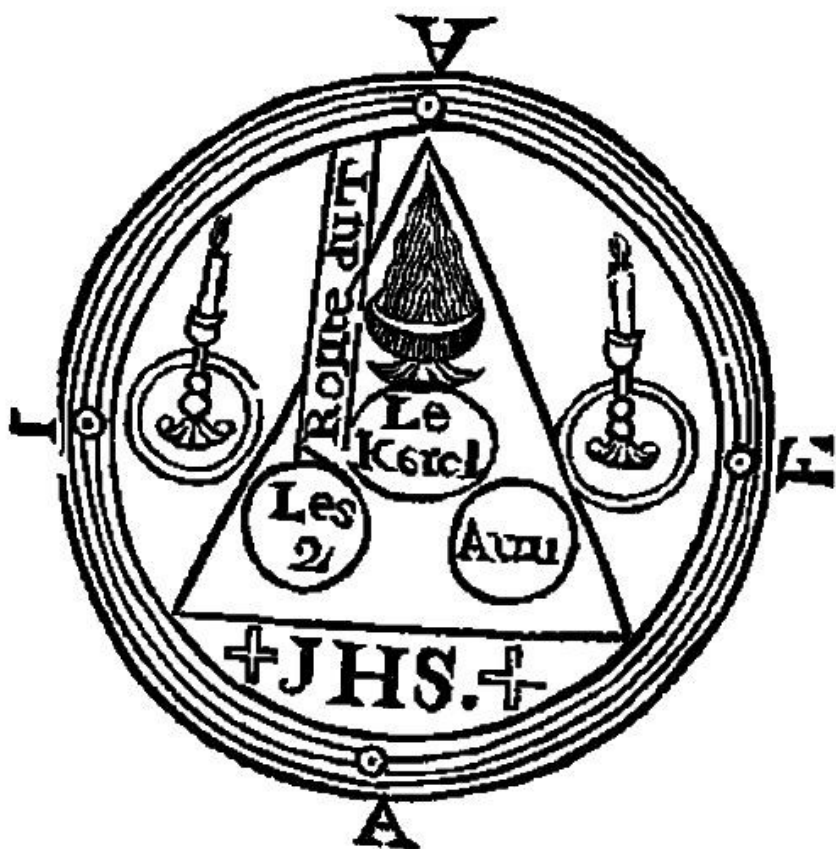
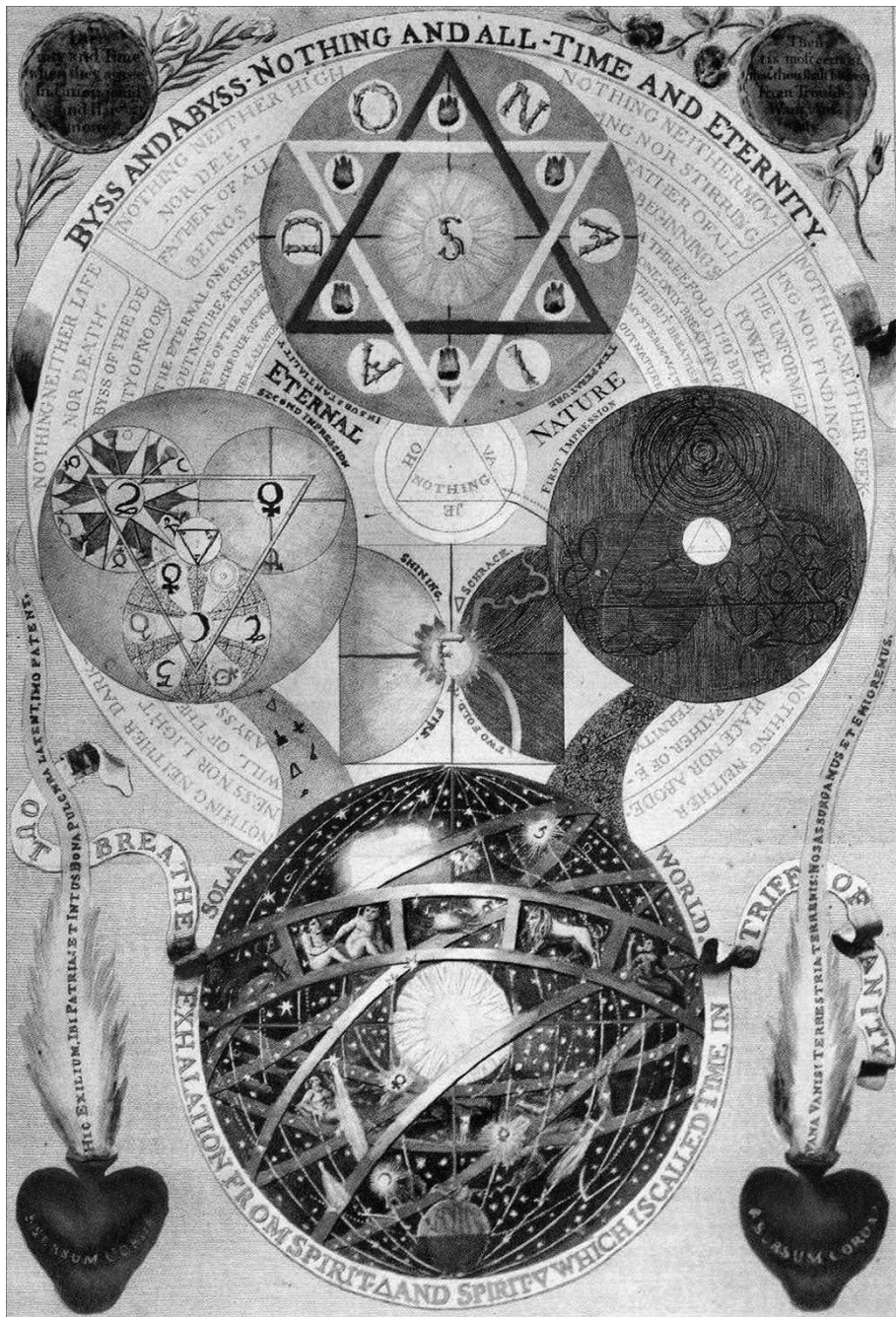


Image from *The Grand Grimoire* or *The Red Dragon* (1521)



From *The Aurora Manuscripts* (1612) by Jakob Böhme



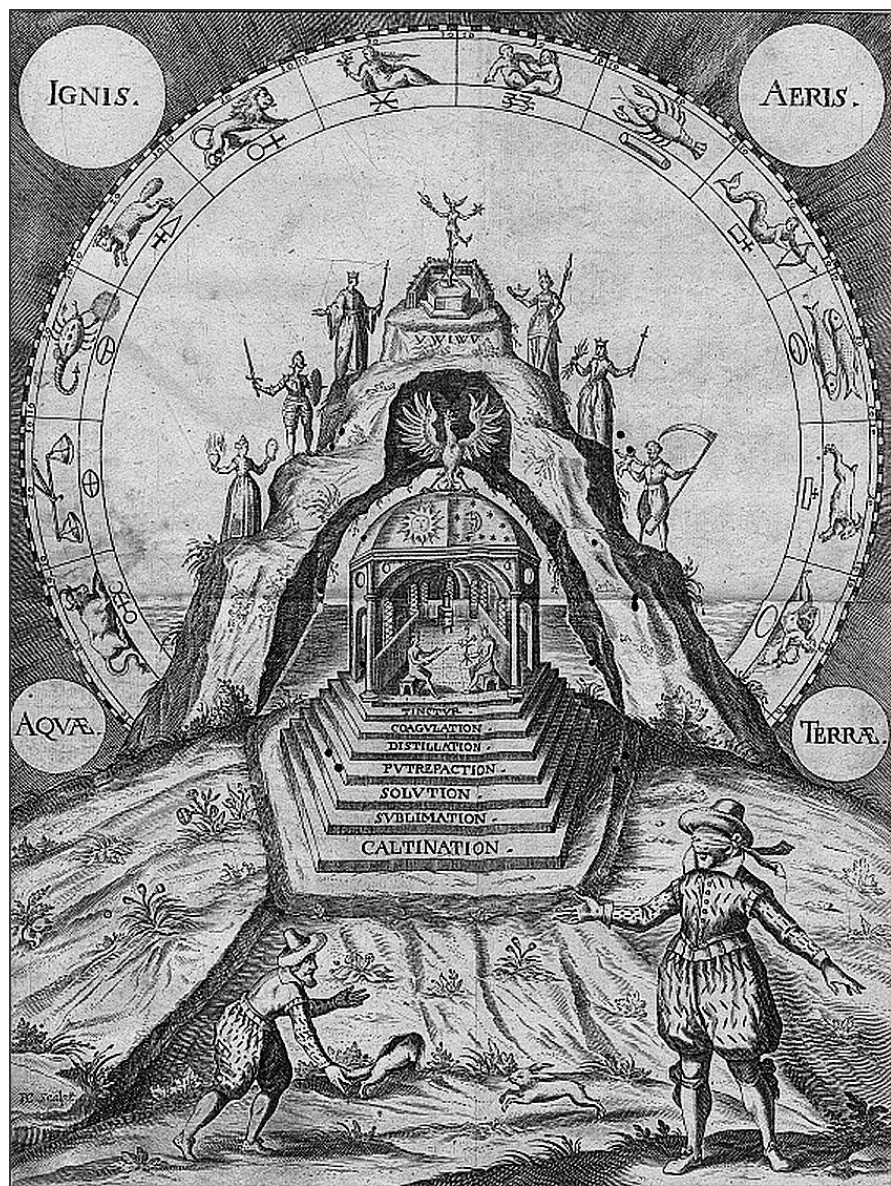
Chapter 1: Divine Love

Concerning the divine love which ought to precede the acquisition of this knowledge

Solomon, the son of David, King of Israel, hath said that the beginning of our Key is to fear God, to adore him, to honour him with contrition of heart, to invoke him in all matters which we wish to undertake, and to operate with very great devotion, for thus God will lead us in the right way.

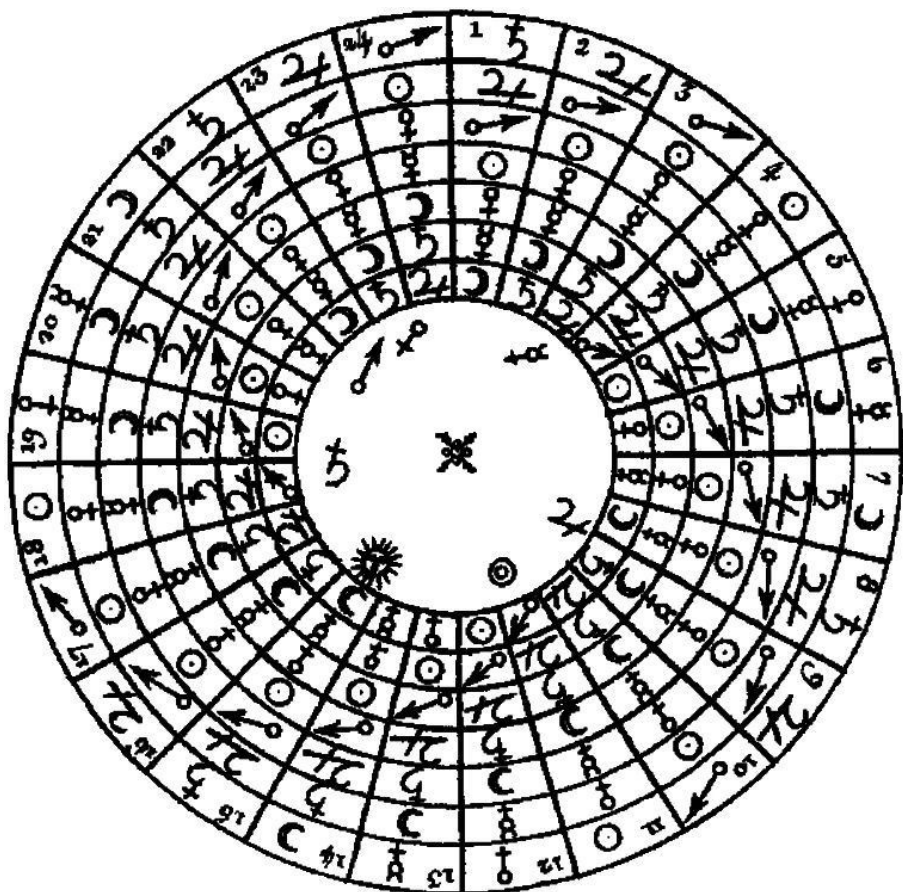
When, therefore, thou shalt wish to acquire the knowledge of magical arts and sciences, it is necessary to have prepared the order of hours and of days, and of the position of the Moon, without the operation of which thou canst effect nothing; but if thou observest them with diligence thou mayest easily and thoroughly arrive at the effect and end which thou desirest to attain.

Image from *The Book of Dreams and Ghosts* (1897) by Andrew Lang



Theosophy, Alchemy, and the Kabbalah (1654)
by Stephan Michelspacher

Chapter 2. Timing and Virtues of the Planets



Grand Wheel of the Planets
From *The True Clavicles of Solomon* (1517) by Alibeck the Egyptian

Of the days, hours, and virtues of the planets

When thou wishest to make any experiment or operation, thou must first prepare, beforehand, all the requisites which thou wilt find described in the following chapters: observing the days, the hours, and the other effects of the constellations which may be found in this chapter.

It is, therefore, advisable to know that the hours of the day and of the night together, are twenty-four in number, and that each hour is governed by one of the seven planets in regular order, commencing at the highest and descending to the lowest.

The order of the planets is as follows:

ShBThAI,	Shabbathai	Saturn
----------	------------	--------

beneath Saturn is:

TzDQ,	Tzedeq	Jupiter
-------	--------	---------

beneath Jupiter is:

MADIM,	Madim	Mars
--------	-------	------

beneath Mars is:

ShMSh,	Shemesh	the Sun
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beneath the Sun is:

NVGH,	Nogah	Venus
-------	-------	-------

beneath Venus is:

KVKB,	Kokav	Mercury
-------	-------	---------

and beneath Mercury is:

LBNH,	Levanah	the Moon
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which is the lowest of all the planets.

It must, therefore, be understood that the planets have their dominion over the day which approacheth nearest unto the name which is given and attributed unto them:

Over Saturday, Saturn
Thursday, Jupiter
Tuesday, Mars
Sunday, the Sun
Friday, Venus
Wednesday, Mercury, and
Monday, the Moon.

The rule of the planets over each hour begins from the dawn at the rising of the Sun on the day which take its name from such planet, and the planet which follows it in order, succeeds to the rule over the next hour.

Thus on Saturday, Saturn rules the first hour, Jupiter the second, Mars the third, the Sun the fourth, Venus the fifth, Mercury the sixth, the Moon the seventh, and Saturn returns in the rule over the eighth, and the others in their turn, the planets always keeping the same relative order.

Note that each experiment or magical operation should be performed under the planet, and usually in the hour, which refers to the same.

For example:

In the days and hours of Saturn thou canst perform experiments to summon the souls from Hades, but only of those who have died a natural death.

Similarly, on these days and hours thou canst operate:

to bring either good or bad fortune to buildings;
to have familiar spirits attend thee in sleep;

to cause good or ill success in business, possessions, goods, seeds, fruits, and similar things, in order to acquire learning; to bring destruction and to give death, and to sow hatred and discord.

The days and hours of Jupiter are proper for:

obtaining honours, acquiring riches;
contracting friendships, preserving health; and
arriving at all that thou canst desire.

In the days and hours of Mars thou canst make experiments:

regarding war; to arrive at military honour;
to acquire courage;
to overthrow enemies; and
further to cause ruin, slaughter, cruelty, discord; to wound
and to give death.

The days and hours of the Sun are very good for:

perfecting experiments regarding temporal wealth, hope,
gain, fortune, divination,
the favour of princes,
to dissolve hostile feeling, and
to make friends.

The days and hours of Venus are good for:

forming friendships;
for kindness and love;
for joyous and pleasant undertakings, and
for traveling.

The days and hours of Mercury are good to operate for:

eloquence and intelligence;

promptitude in business;
science and divination;
wonders; apparitions; and
answers regarding the future.

Thou canst also operate under this Planet (Mercury) for:

thefts;
writings;
deceit; and
merchandise.

The days and hours of the Moon are good for:

embassies; voyages; envoys;
messages; navigation;
reconciliation;
love; and
the acquisition of merchandise by water.

Thou shouldest take care punctually to observe all the instructions contained in this chapter, if thou desirest to succeed, seeing that the truth of Magical Science dependeth thereon.

The hours of Saturn, of Mars, and of the Moon are alike good for communicating and speaking with spirits; as those of Mercury are for recovering thefts by the means of spirits.

Furthermore, the hours of Saturn are appropriate for calling forth souls from the underworld, but only those which died a natural death.

The hours of Mars serve for summoning souls from Hades, especially of those slain in battle.

The hours of the Sun, of Jupiter, and of Venus, are adapted for preparing any operations whatsoever of love, of kindness, and of

invisibility, as is hereafter more fully shown, to which must be added other things of a similar nature which are contained in our work.

Moon conjunct Saturn	➤		➤	Baneful magic
Moon conjunct Mars	➤		➤	
Moon opposition Saturn	➤	These	➤	Discordian work
Moon opposition Mars	➤	days are	➤	
Moon square Saturn	➤	good for:	➤	Winning wars,
Moon square Mars	➤		➤	battles, or conflicts

The hours of Saturn and Mars and also the days on which the Moon is conjunct with them, or when she receives their opposition or quartile aspect, are excellent for making experiments of hatred, enmity, quarrel, and discord and other operations of the same kind which are given later on in this Work.

The hours of Mercury are good for undertaking experiments relating to games, raillery, jests, sports, and the like.

The hours of the Sun, of Jupiter, and of Venus, particularly on the days which they rule, are good for all extraordinary, uncommon, and unknown operations.

The hours of the Moon are proper for making trial of experiments relating to recovery of stolen property, for obtaining nocturnal visions, for summoning spirits in sleep, and for preparing anything relating to water.

The hours of Venus are furthermore useful for lots, poisons, all things of the nature of Venus, for preparing powders provocative of madness; and the like things.

But in order to thoroughly effect the operations of this art, thou shouldest perform them not only on the hours but on the days of the planets as well, because then the experiment will always succeed better, provided thou observest the rules laid down later

on, for if thou omittest one single condition thou wilt never arrive at the accomplishment of the art.

For those matters then which appertain unto the Moon, such as:

the invocation of spirits,
the works of necromancy, and
the recovery of stolen property,

it is necessary that the Moon should be in a terrestrial sign:

Taurus, Virgo, or Capricorn. ♉ ♍ ♑

For love, grace, and invisibility, the Moon should be in a fiery sign:

Aries, Leo, or Sagittarius. ♈ ♌ ♐

For works arising from hatred, discord, and destruction, the Moon should be in a watery sign:

Cancer, Scorpio, or Pisces. ♋ ♏ ♒

For experiments of a peculiar nature, which cannot be classed under any certain head, the Moon should be in an airy sign:

Gemini, Libra, or Aquarius. ♊ ♎ ♒

But if these things seem unto thee difficult to accomplish, it will suffice thee merely to notice the Moon after her combustion, or conjunction with the Sun, especially just when she quits his beams and appeareth visible.

For then it is good to make all experiments for the construction and operation of any matter.

That is why the time from the New unto the Full Moon is proper for performing any of the experiments of which we have spoken above.

But in her decrease or wane it is good for war, disturbance, and discord.

Likewise, the period when she is almost deprived of light, is proper for experiments of invisibility, and of death.

But observe inviolably that thou commence nothing while the Moon is in conjunction with the Sun, seeing that this is extremely unfortunate, and that thou wilt then be able to effect nothing; but the Moon quitting his beams and increasing in Light, thou canst perform all that thou desirest, observing nevertheless the directions in this chapter.

To Converse with Spirits:

- Day of Mercury (Wednesday),
- Hour of Mercury,
- Moon in Gemini, Libra, or Aquarius, and
- Sun in Gemini, Libra, or Aquarius.

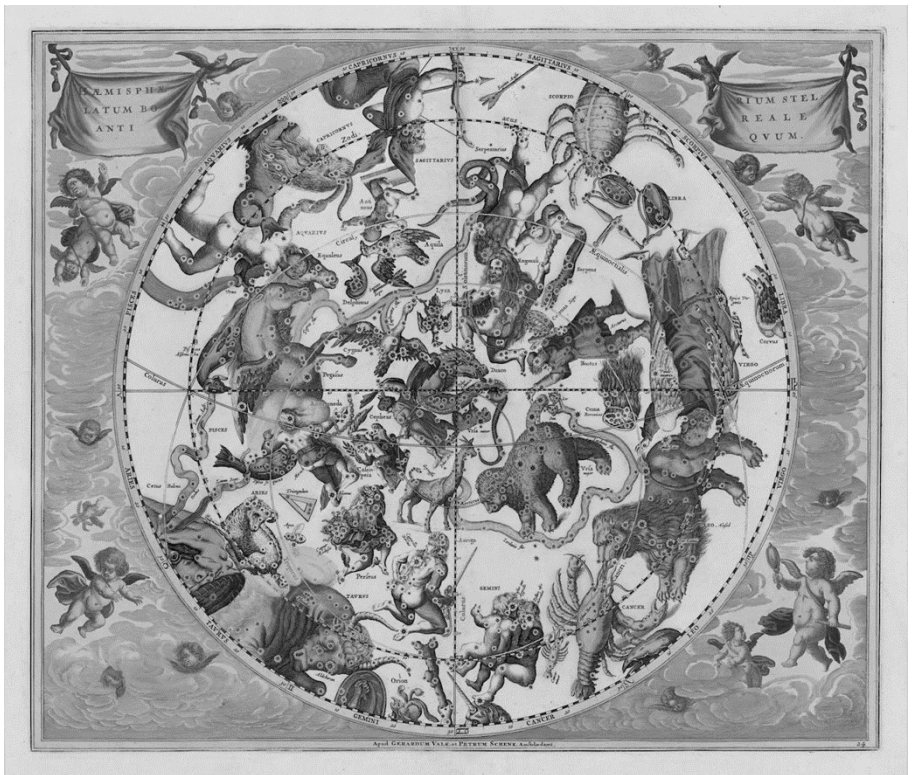
Furthermore, if thou wishest to converse with spirits it should be especially on the day of Mercury and in his hour, and let the Moon be in an airy sign, as well as the Sun.

Retire thou then unto a secret place, where no one may be able to see thee or to hinder thee, before the completion of the experiment, whether thou shouldest wish to work by day or by night.

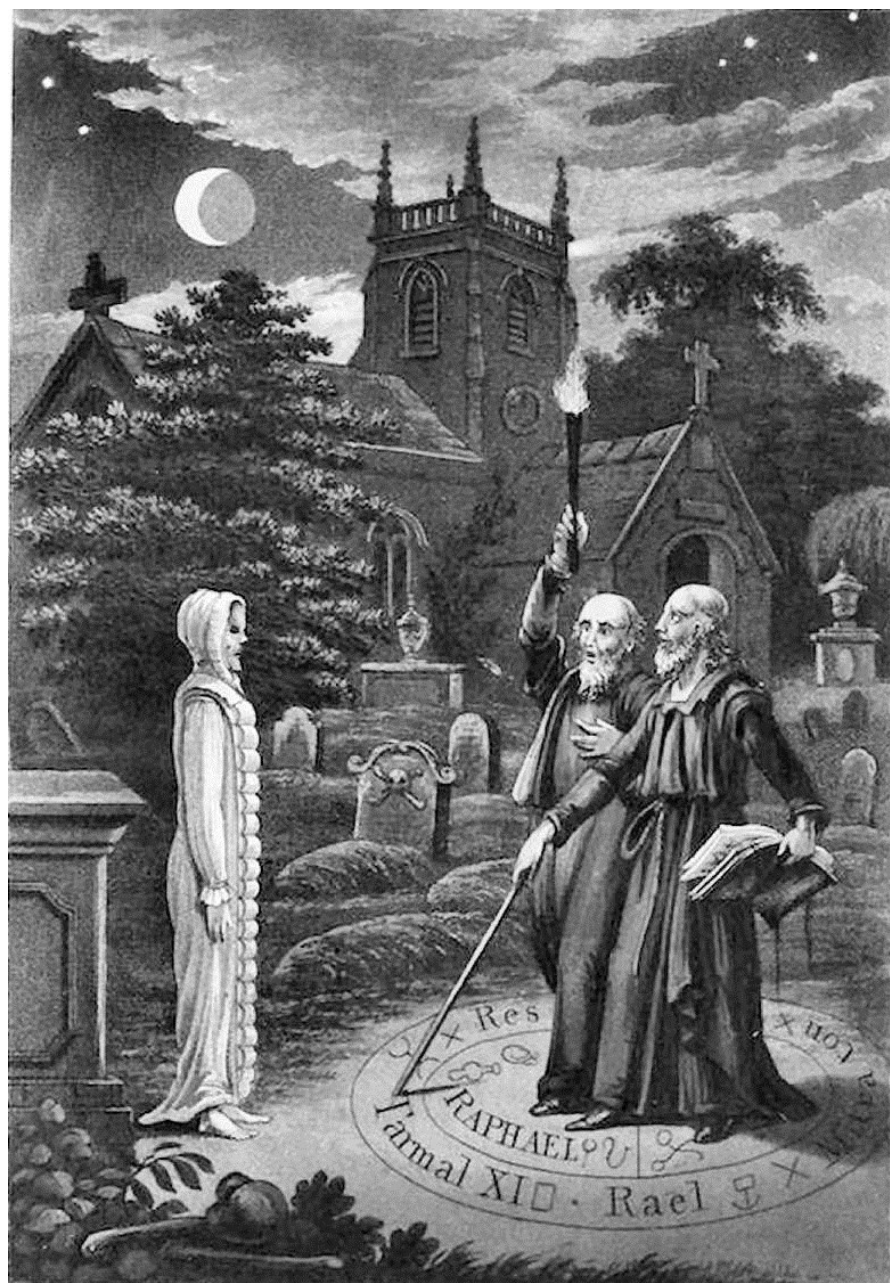
But if thou shouldest wish to work by night, perfect thy work on the succeeding night; if by day, seeing that the day beginneth with the rising of the Sun on the succeeding day.

But the hour of inception is the hour of Mercury.

Verily, since no experiments for converse with spirits can be done without a circle being prepared, whatsoever experiments therefore thou wishest to undertake for conversing with spirits, therein thou must learn to construct a certain particular circle; that being done surround that circle with the circle of art for better caution and efficacy.



The Celestial Atlas of Andreas Cellarius (1660)



Necromancy

From *The astrologer of the nineteenth century* (1825) by Raphael

Chapter 3: Concerning the Arts

Concerning the arts; construction of the circle

If thou wishest to succeed, it is necessary to make the following experiments and arts in the appropriate days and hours, with the requisite solemnities and ceremonies contained and laid down in the following chapters.

Experiments, then, are of two kinds:

The first is to make trial of what, as I have said, can be easily performed without a circle, and in this case it is not necessary to observe anything but what thou wilt find in the proper chapters.

The second can in no way be brought to perfection without the circle; and in order to accomplish this perfectly it is necessary to take note of all the preparations which the Master of the Art and his disciples must undertake before constructing the circle.

Before commencing operations, both the master and his disciple must abstain with great and thorough continence during the space of nine days from sensual pleasures and from vain and foolish conversation. (See Book II. Chapter 4.)

Six of these nine days having expired, he must recite frequently the prayer and confession as will be told him.

And on the seventh day, the master being alone, let him enter into a secret place, let him take off his clothes, and bathe himself from head to foot in consecrated and exorcised water, saying devoutly and humbly the prayer:

O Lord ADONAI, Who hast formed me Thine unworthy servant in Thine Image and resemblance of vile and of abject earth; deign to bless and to sanctify this water, so that it may be for the health and purification of my soul, and of

my body, so that no foolishness or deceitfulness may therein in any way have place.

O most powerful and ineffable God, who madest thy people pass dryshod through the Red Sea when they came up out of the land of Egypt, grant unto me grace that I may be purified and regenerated from all my past sins by this water, that so no uncleanness may appear upon me in thy presence.

The prayer being finished, let the master quit the water, and put upon his flesh raiment of white linen clean and unsoiled.

And then let him go with his disciples unto a secret place and command them to strip themselves naked.

And they having taken off their clothes, let him take exorcised water and pour it upon their heads so that it flows down to their feet and bathes them completely.

And while pouring this water upon them let the master say:

Be ye regenerate, cleansed, and purified, in the name of the ineffable, great, and eternal God, from all your iniquities, and may the virtue of the Most High descend upon you and abide with you always, so that ye may have the power and strength to accomplish the desires of your heart. Amen.

(See Book II. Chapter 3.)

Which being done, the disciples must clothe themselves, putting upon their flesh, like their master, raiment of white linen clean and unsoiled. And the three last days, the master and his disciples should fast, observing the solemnities and prayers marked in Book II, Chapter 2.

Note that the three last days should be calm weather, without wind, and without clouds rushing hither and thither over the face of the sky.

On the last day let the master go with his disciples unto a secret fountain of running water, or unto a flowing stream, and there let each of them. taking off his clothes, wash himself with due solemnity, as is rehearsed in Book II.

And when they are clean and pure, let each put upon him garments of white linen, pure, and clean, using the prayers and ceremonies described in Book II.

After which let the master alone say the confession.

The which being finished, the master in sign of penitence will kiss the disciples on the forehead, and each of them will kiss the other.

Afterwards let the master extend his hands over the disciples, and in sign of absolution absolve and bless them; which being done he will distribute to each of his disciple the instruments necessary for magical art, which he is to carry into the circle.

The first disciple will bear the censer [incense burner], the perfumes and the spices;

The second disciple will bear the book, papers, pens, ink, and any stinking or impure materials;

The third will carry the knife and the dagger of magical art, the lantern, and the candles;

The fourth, the Psalms and the rest of the instruments;

The fifth, the crucible or chafing-dish, and the charcoal or fuel;

But it is necessary for the master himself to carry in his hand the staff, and the wand or rod.

The things necessary being thus disposed, the master will go with his disciples unto the assigned place, where they have proposed to construct the circle for the magical arts and experiments; repeating on the way the prayers and orations which thou wilt find in Book II.

When the master shall have arrived at the place appointed, together with his disciples, he having lighted the flame of the fire, and having exorcised it afresh as is laid down in the Second Book, shall light the candle and place it in the lantern, which one of the disciples is to hold ever in his hand to light the master at his work.

Now the master of the art, every time that he shall have occasion for some particular purpose to speak with the spirits, must endeavor to form certain circles which shall differ somewhat, and shall have some particular reference to the particular experiment under consideration.

Now, in order to succeed in forming such a circle concerning magical art, for the greater assurance and efficacy thou shalt construct it in the following manner:

THE CONSTRUCTION OF THE CIRCLE

Take thou the knife or ritual dagger, consecrated after the manner and order which we shall deliver unto thee in the Second Book.

With this knife or dagger, thou shalt describe, beyond the inner circle which thou shalt have already formed, a second circle, encompassing the other at the distance of one foot therefrom and having the same centre.

Within this space of a foot in breadth between the first and the second circumferential line, thou shalt trace towards the four

quarters of the Earth, the sacred and venerable symbols of the holy letter Tau. [Hebrew: ת. Phoenician: X]

And between the first and the second circle, which thou shalt thyself have drawn with the instrument of magical art, thou shalt make four hexagonal pentacles, and between these thou shalt write four terrible and tremendous names of God.

Between the East and the South the supreme name IHVH, Tetragrammaton:

יהוה

Between the South and the West the essential Tetragrammatic name AHIH, Eheieh:

איהי

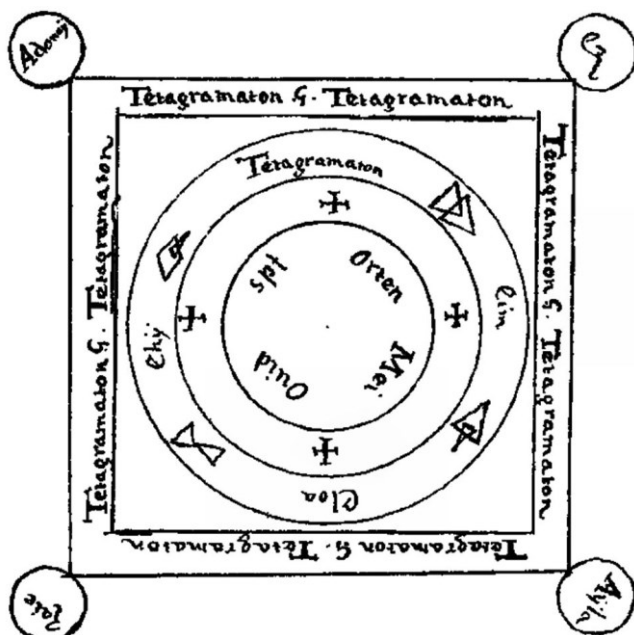
Between the West and the North the name of power ALIVN, Elion:

אליון

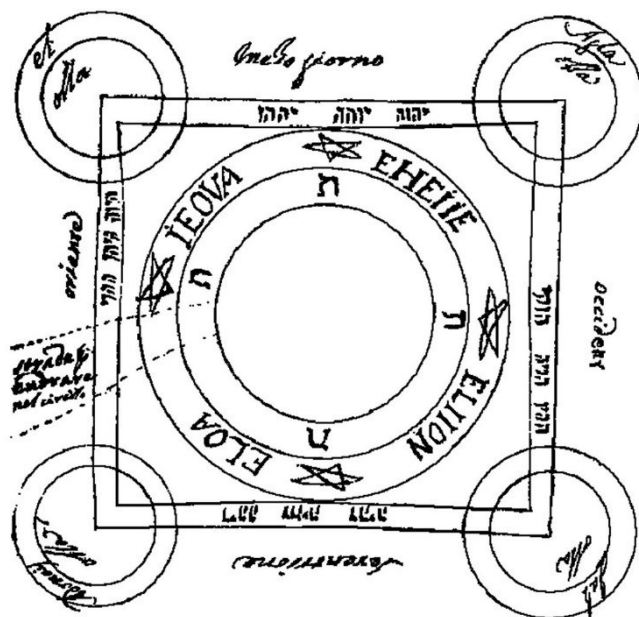
And between the North and the East the great name ALH, Eloah:

אלה

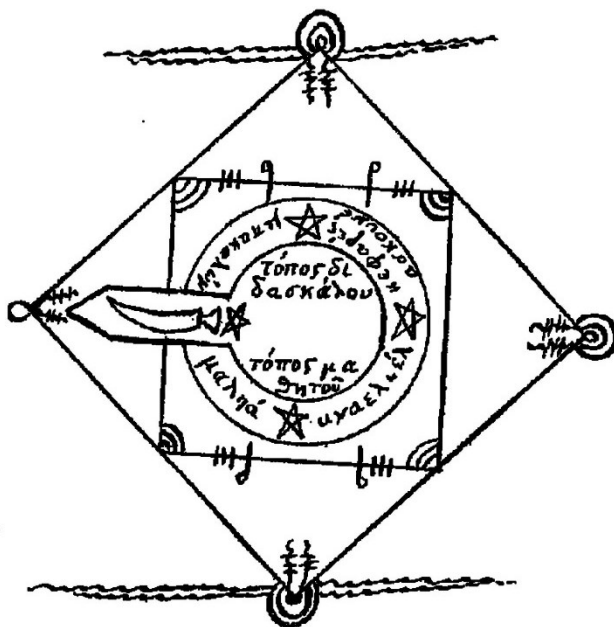
Which names are of supreme importance in the list of the Sephiroth, and their sovereign equivalents.



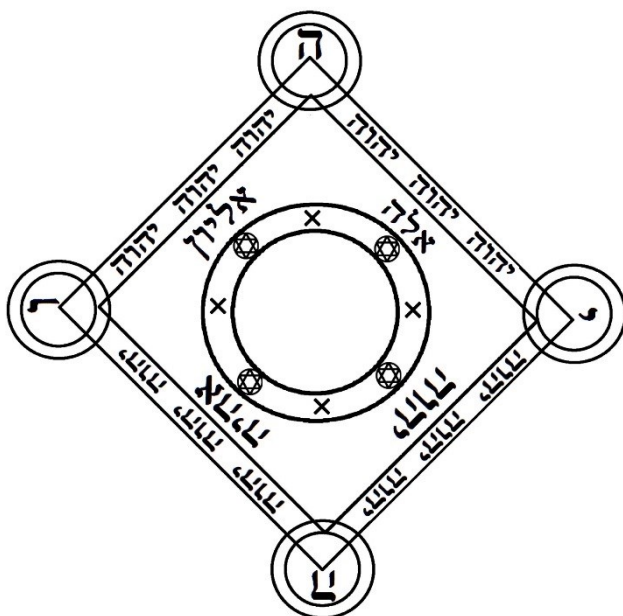
Interpretation 1 of the Magic Circle



Interpretation 2 of the Magic Circle



Interpretation 3 of the Magic Circle



Interpretation 4 of the Magic Circle

Furthermore, thou shalt circumscribe about these circles two squares, the angles of which shall be turned towards the four quarters of the Earth.

And the space between the lines of the outer and inner square shall be half-a-foot.

The extreme angles of the outer square shall be made the centres of four circles, the measure or diameter of which shall be one foot.

All these are to be drawn with the knife or consecrated instrument of art.

And within these four circles thou must write these four names of God the most holy one, in this order:

At the East, AL, El
At the West, IH, Yah
At the South, AGLA, Agla
And at the North ADNI, Adonai

Between the two squares the name Tetragrammaton is to be written in the same way as is shown in the plate.

יהוה יהוה יהוה

While constructing the circle, the master should recite the following Psalms:

- Psalm 2, Why do the heathen rage
- Psalm 53, Save me, O God, by thy name
- Psalm 112, Praise ye the Lord
- Psalm 66, God be merciful unto us
- Psalm 46, O clap your hands, all ye people
- Psalm 67, Let God arise, let His enemies be scattered
- Psalm 50, Have mercy upon me, O God

Or he may as well recite them before tracing the circle.

The which being finished, and the fumigations being performed, as is described in the chapter on fumigations in the Second Book, the master should reassemble his disciples, encourage them, reassure them, fortify them, and conduct them into the parts of the circle of art, where he must place them in the four quarters of the Earth, encourage them, and exhort them to fear nothing, and to keep in the places assigned to them.

Also, the disciple who is placed towards the East should have a pen, ink, paper, silk, and white cotton, all clean and suitable for the work. Furthermore, each of the companions should have a new sword drawn in his hand (besides the consecrated magical sword of art), and he should keep his hand resting upon the hilt thereof, and he should on no pretext quit the place assigned to him, nor move therefrom.

After this the master should quit the circle, light the fuel in the earthen pots, and place upon them the censers, in the four quarters of the Earth; and he should have in his hand the consecrated taper of wax, and he should light it and place it in a hidden and secret place prepared for it. Let him after this re-enter and close the circle.

The master should afresh exhort his disciples, and explain to them all that they have to do and to observe; the which commands they should promise and vow to execute.

PRAYER

Let the master then repeat this prayer:

When we enter herein with all humility, let God the Almighty One enter into this circle, by the entrance of an eternal happiness, of a divine prosperity, of a perfect joy, of an abundant charity, and of an eternal salutation.

Let all the demons fly from this place, especially those who are opposed unto this work, and let the angels of peace assist and protect this circle, from which let discord and strife fly and depart.

Magnify and extend upon us, O Lord, thy most holy name, and bless our conversation and our assembly.

Sanctify, O Lord our God, our humble entry herein, thou the blessed and holy one of the eternal ages!

Amen.

After this, let the master say upon his knees, as follows:

O Lord God, all powerful and all merciful, thou who desirest not the death of a sinner, but rather that he may turn from his wickedness and live; give and grant unto us thy grace, by blessing and consecrating this earth and this circle, which is here marked out with the most powerful and holy names of God.

And thee, I conjure, O Earth, by the most holy name of ASHER EHEIEH entering within this circle, composed and made with mine hand.

And may God, even ADONAI, bless this place with all the virtues of Heaven, so that no obscene or unclean spirit may have the power to enter into this circle, or to annoy any person who is therein; though the Lord God ADONAI, who liveth eternally unto the ages of the ages. Amen.

I beseech thee, O Lord God, the all-powerful and the all merciful, that thou wilt deign to bless this circle, and all this place, and all those who are therein, and that thou wilt grant unto us, who serve thee, and rehearse nothing but the

wonders of thy law, a good angel for our guardian; remove from us every adverse power; preserve us from evil and from trouble; grant, O Lord, that we may rest in this place in all safety, through thee, O Lord, who livest and reignest unto the ages of the ages. Amen.

Let the master now arise and place upon his head a crown made of virgin paper (i.e., paper made exclusively from newly-felled young trees), on the which there must be written (with the colours and other necessary things which we shall describe hereafter), these four names:

AGLA
AGLAT
AGLATA
AGLATAI

Which names are to be placed in the front, behind, and on either side of the head.

Furthermore, the master ought to have with him in the circle, those pentacles or medals which are necessary to his purpose, which are described hereinafter, and which should be constructed according to the rules given in the chapter on pentacles.

They should be described on virgin paper with a pen; and ink, blood, or colours, prepared according to the manner which we shall hereafter show in the chapters on these subjects.

It will be sufficient to take only those pentacles which are actually required, they should be sewed to the front of the linen robe, on the chest, with the consecrated needle of the art, and with a thread which has been woven by a young girl.

After this, let the master turn himself towards the eastern quarter (unless directed to the contrary, or unless he should be wishing to call spirits which belong to another quarter of the Universe), and

pronounce with a loud voice the conjuration contained in this chapter.

And if the spirits be disobedient and do not then make their appearance, he must arise and take the exorcised knife of art wherewith he hath constructed the circle, and raise it towards the sky as if he wished to beat or strike the air, and conjure the spirits.

Let him then lay his right hand and the knife upon the pentacles or medals, constructed of, and described upon virgin paper, which are fastened to or sewn upon his breast, and let him repeat the following conjuration upon his knees:

CONJURATION

O Lord, hear my prayer, and let my cry come unto thee.

O Lord God Almighty, who has reigned before the beginning of the Ages, and who by thine infinite wisdom, hast created the heavens, the earth, and the sea, and all that in them is, all that is visible, and all that is invisible by a single word; I praise thee, I bless thee, I adore thee, I glorify thee, and I pray thee now at the present time to be merciful unto me, a miserable sinner, for I am the work of thine hands.

Save me, and direct me by thy holy name, thou to whom nothing is difficult, nothing is impossible; and deliver me from the night of mine ignorance, and enable me to go forth therefrom.

Enlighten me with a spark of thine infinite wisdom.

Take away from my senses the desire of covetousness, and the iniquity of mine idle words.

Give unto me, thy servant, a wise understanding, penetrating and subtle heart, to acquire and comprehend all sciences and arts; give unto me capacity to hear, and strength of memory to retain them, so that I may be able to accomplish my desires, and understand and learn all difficult and desirable sciences; and also that I may be able to comprehend the hidden secrets of the holy writings.

Give me the virtue to conceive them, so that I may be able to bring forth and pronounce my words with patience and humility, for the instruction of others, as thou hast ordered me.

O God, the Father, all powerful and all merciful, who hast created all things, who knowest and conceivest them universally, and to whom nothing is hidden, nothing is impossible; I entreat thy grace for me and for thy servants, because thou seest and knowest well that we perform not this work to tempt thy strength and thy power as if in doubt thereof, but rather that we may know and understand the truth of all hidden things.

I beseech thee to have the kindness to be favorable unto us; by thy splendour, thy magnificence, and thy holiness, and by thy holy, terrible, and ineffable name IAH, at which the whole world doth tremble, and by the fear with which all creatures obey thee.

Grant, O Lord, that we may become responsive unto thy grace, so that through it we may have a full confidence in and knowledge of thee, and that the spirits may discover themselves here in our presence, and that those which are gentle and peaceable may come unto us, so that they may be obedient unto thy commands, through thee, O most holy ADONAI, whose kingdom is an everlasting kingdom, and whose empire endureth unto the ages of the ages. Amen.

After having said all these words devoutly, let the master arise, and place his hands upon the pentacles, and let one of the companions hold the book open before the master, who, raising his eyes to Heaven, and turning unto the four quarters of the Universe, shall say:

O Lord, be thou unto me a tower of strength against the appearance and assault of my enemies and of evil spirits.

Quia factus es spes mea: turris fortitudinis a facie inimici.

[Latin Vulgate, Psalm 60:4]
See also Psalm 60:4, KJV 61:3

After this, turning towards the four quarters of the Universe, he shall say the following words:

These be the symbols and the names of the creator, which can bring terror and fear unto you. Obey me then, by the power of these holy names, and by these mysterious symbols of the secret of secrets.

The which being said and done, thou shalt see them draw near and approach from all parts.

But if they be hindered, detained, or occupied in some way, and so that they cannot come, or if they are unwilling to come, then, the suffumigations and censings being performed anew, and (the disciples) having anew, by especial order, touched their swords, and the master having encouraged his disciples, he shall reform the circle with the knife of art, and, raising the said knife towards the sky, he shall as it were strike the air therewith.

After this he shall lay his hand upon the pentacles, and having bent his knees before the most High, he shall repeat with humility the following confession; the which his disciples shall also do, and they

shall recite it in a low and humble voice, so that they can scarcely be heard.

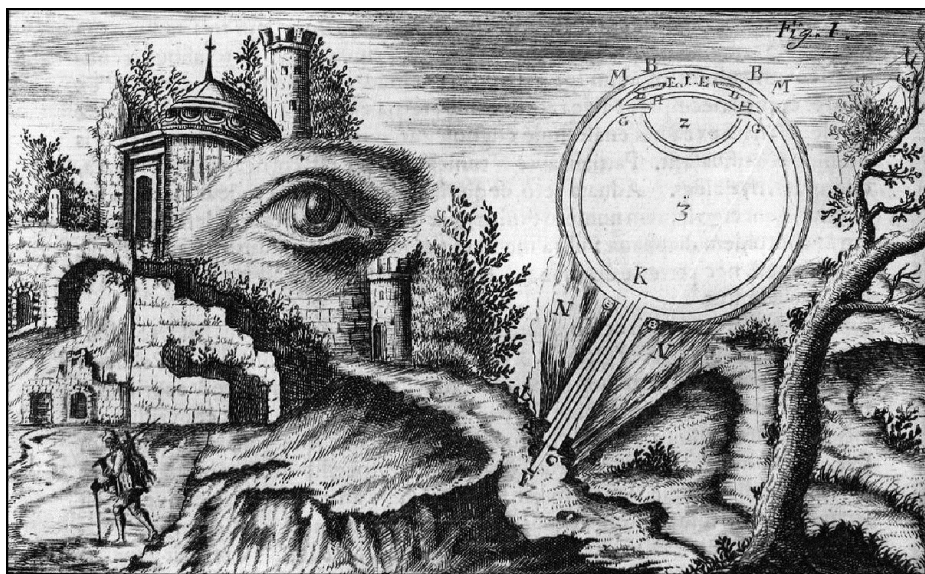


Illustration from *Oculus Artificialis* (1685) by Johann Zahn

Chapter 4: The Confession

The Confession to be made by the Exorcist

CONFESSION

O LORD of Heaven and of Earth, before thee do I confess my sins, and lament them, cast down and humbled in thy presence.

For I have sinned before thee by pride, avarice, and boundless desire of honours and riches;

By idleness, gluttony, greed, debauchery, and drunkenness;

Because I have offended thee by all kinds of sins of the flesh, adulteries, and pollutions, which I have committed myself, and consented that others should commit;

By sacrilege, thefts, rapine, violation, and homicide;

By the evil use I have made of my possessions,

By my prodigality, by the sins which I have committed against Hope and Charity,

By my evil advice, flatteries, bribes, and the ill distribution which I have made of the goods of which I have been possessed;

By repulsing and maltreating the poor, in the distribution which I have made of the goods committed to my charge,

By afflicting those over whom I have been set in authority,

By not visiting the prisoners,

By depriving the dead of burial,

By not receiving the poor,

By neither feeding the hungry nor giving drink to the thirsty,

By never keeping the Sabbath and the other feasts,

By not living chastely and piously on those days,

By the easy consent which I have given to those who incited me to evil deeds,

By injuring instead of aiding those who demanded help from me, by refusing to give ear unto the cry of the poor,

By not respecting the aged,

By not keeping my word,

By disobedience to my parents,

By ingratitude towards those from whom I have received kindness,

By indulgence in sensual pleasures,

By irreverent behaviour in the Temple of God, by unseemly gestures thereat, by entering therein without reverence, by vain and unprofitable discourse when there, by despising the sacred vessels of the temple, by turning the holy Ceremonies into ridicule, by touching and eating the sacred bread with impure lips and with profane hands, and

By the neglect of my prayers and adorations.

I detest also the crimes which I have committed by evil thoughts, vain and impure meditations, false suspicions, and rash judgments; by the evil consent which I have readily given unto the advice of the wicked, by lust of impure and sensual pleasures; by my idle words, my lies, and my deceit; by my false vows in various ways; and by my continual slander and calumny.

I detest also the crimes which I have committed within; the treachery and discord which I have incited; my curiosity, greed, false speaking, violence, malediction, murmurs, blasphemies, vain words, insults, dissimulations; my sins against God by the transgression of the ten commandments,

by neglect of my duties and obligations, and by want of love towards God and towards my neighbour.

Furthermore I hate the sins which I have committed in all my senses, by sight, by hearing, by taste, by smell, and by touch, in every way that human weakness can offend the creator; by my carnal thoughts, deeds, and meditations.

In which I humbly confess that I have sinned, and recognise myself as being in the sight of God the most criminal of all men.

I accuse myself before thee, O God, and I adore thee with all humility.

O ye, holy angels, and ye, children of God, in your presence I publish my sins, so that mine enemy may have no advantage over me, and may not be able to reproach me at the last day; that he may not be able to say that I have concealed my sins, and that I be not then accused in the presence of the Lord; but, on the contrary, that on my account there may be joy in Heaven, as over the just who have confessed their sins in thy presence.

O most mighty and all powerful Father, grant through thine unbounded mercy that I may both see and know all the spirits which I invoke, so that by their means I may see my will and desire accomplished, by the sovereign grandeur, and by thine ineffable and eternal glory, thou who art and who wilt be for ever the pure and ineffable father of all.



PRAYER

The confession having been finished with great humility, and with the inward feeling of the heart, the master will recite the following prayer:

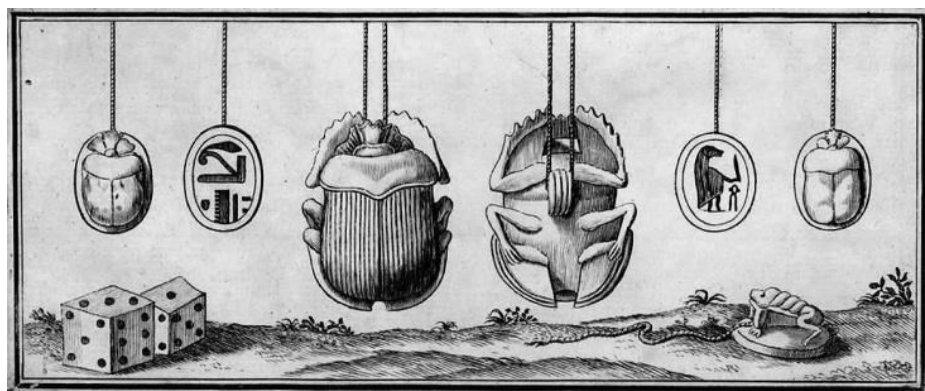
O Lord all powerful, eternal God and father of all creatures, shed upon me the divine influence of thy mercy, for I am thy creature. I beseech thee to defend me from mine enemies, and to confirm in me true and steadfast faith.

O Lord, I commit my body and my soul unto thee, seeing I put my trust in none beside thee; it is on thee alone that I rely; O Lord my God aid me; O Lord hear me in the day and hour wherein I shall invoke thee. I pray thee by thy mercy not to put me in oblivion, nor to remove me from thee. O Lord be thou my succor, thou who art the God of my salvation. O Lord make me a new heart according unto thy loving kindness. These, O Lord, are the gifts which I await from thee, O my God and my master, thou who livest and reignest unto the Ages of the Ages. Amen.

O Lord God the all-powerful one, who hast formed unto thyself great and ineffable wisdom, and co-eternal with thyself before the countless ages; thou who in the birth of time hast created the Heavens, and the Earth, the sea, and things that they contain; thou who hast vivified all things by the breath of thy mouth, I praise thee, I bless thee, I adore thee, and I glorify thee.

Be thou propitious unto me who am but a miserable sinner, and despise me not; save me and succor me, even me the work of thine hands. I conjure and entreat thee by thy Holy name to banish from my spirit the darkness of Ignorance, and to enlighten me with the Fire of thy Wisdom; take away from me all evil desires, and let not my speech be as that of the foolish. O thou, God the Living One, whose

Glory, Honour, and Kingdom shall extend unto the Ages of the Ages. Amen.



Amulets (1778) by Giovanni Carafa

Chapter 5: Prayer and Conjurations

PRAYER

O LORD God, Holy Father, Almighty and Merciful One, who hast created all things, who knowest all things and can do all things, from whom nothing is hidden, to whom nothing is impossible; thou who knowest that we perform not these ceremonies to tempt thy power, but that we may penetrate into the knowledge of hidden things; we pray thee by thy Sacred Mercy to cause and to permit, that we may arrive at this understanding of secret things, of whatever nature they may be, by thine aid, O Most Holy ADONAI, whose Kingdom and Power shall have no end unto the Ages of the Ages. Amen.

The Prayer being finished, let the Exorcist lay his hand upon the pentacles, while one of the Disciples shall hold open before him the Book wherein are written the prayers and conjurations proper for conquering, subduing, and reproofing the spirits. Then the Master,

turning towards each Quarter of the Earth, and raising his eyes to Heaven, shall say:

O Lord, be thou unto me a strong tower of refuge, from the sight and assaults of the Evil spirits.

After which let him turn again towards the four quarters of the Earth, and towards each let him utter the following words:

Behold the symbols and names of the creator, which give unto ye forever terror and fear. Obey then, by the virtue of these holy names, and by these Mysteries of Mysteries.

After this he shall see the spirits come from every side. But in case they are occupied in some other place, or that they cannot come, or that they are unwilling to come: then let him commence afresh to invoke them after the following manner, and let the exorcist be assured that even were they bound with chains of iron, and with fire, they could not refrain from coming to accomplish his will.

THE CONJURATION

O ye spirits, ye I conjure by the power, wisdom, and virtue of the spirit of God, by the uncreate divine knowledge, by the vast mercy of God, by the strength of God, by the greatness of God, by the unity of God; and by the holy name of God EHEIEH, which is the root, trunk, source, and origin of all the other divine names, whence they all draw their life and their virtue, which Adam having invoked, he acquired the knowledge of all created things.

I conjure ye by the indivisible name IOD, which marketh and expresseth the simplicity and the unity of the nature divine, which Abel having invoked, he deserved to escape from the hands of Cain his brother.

I conjure ye by the name TETRAGRAMMATON ELOHIM, which expresseth and signifieth the grandeur of so lofty a majesty,

that Noah having pronounced it, saved himself, and protected himself with his whole household from the waters of the deluge.

I conjure ye by the name of God EL strong and wonderful, which denoteth the mercy and goodness of his majesty divine, which Abraham having invoked, he was found worthy to come forth from the Ur of the Chaldeans.

I conjure ye by the most powerful name of ELOHIM GIBOR, which showeth forth the strength of God, of a God all powerful, who punisheth the crimes of the wicked, who seeketh out and chastiseth the iniquities of the fathers upon the children unto the third and fourth generation; which Isaac having invoked, he was found worthy to escape from the sword of Abraham his father.

I conjure ye and I exorcise ye by the most holy name of ELOAH VA-DAATH, which Jacob invoked when in great trouble, and was found worthy to bear the name of Israel, which signifieth vanquisher of God; and he was delivered from the fury of Esau his brother.

I conjure ye by the most potent name of EL ADONAI TZABAOTH, which is the God of armies, ruling in the Heavens, which Joseph invoked and was found worthy to escape from the hands of his brethren.

I conjure ye by the most potent name of ELOHIM TZABAOTH, which expresseth piety, mercy, splendour, and knowledge of God, which Moses invoked, and he was found worthy to deliver the People Israel from Egypt, and from the servitude of Pharaoh.

I conjure ye by the most potent name of SHADDAI, which signifieth doing good unto all; which Moses invoked, and having struck the Sea, it divided into two parts in the midst, on the right hand and on the left. I conjure ye by the most holy name of EL CHAI, which is that of the Living God, through the virtue of which alliance with us, and redemption for us have been made;

which Moses invoked and all the waters returned to their prior state and enveloped the Egyptians, so that not one of them escaped to carry the news into the Land of Mizraim.

Lastly, I conjure ye all, ye rebellious spirits, by the most holy name of God ADONAI MELEKH, which Joshua invoked, and stayed the course of the Sun in his presence, through the virtue of Metatron, its principal Image; and by the troops of angels who cease not to cry day and night, QADOSCH, QADOSCH, QADOSCH, ADONAI ELOHIM TZABAOth (that is, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory); and by the ten angels who preside over the ten Sephiroth, by whom God communicateth and extendeth his influence over lower things, which are KETHER, CHOKMAH, BINAH, GEDULAH, GEBURAH, TIPHERETH, NETZACH, HOD, YESOD, and MALKUTH.

I conjure ye anew, O spirits, by all the names of God, and by all his marvellous work; by the heavens; by the earth; by the sea; by the depth of the Abyss, and by that firmament which the very spirit of God hath moved; by the sun and by the stars; by the waters and by the seas, and all which they contain; by the winds, the whirlwinds, and the tempests; by the virtue of all herbs, plants, and stones; by all which is in the heavens, upon the earth, and in all the abysses of the shades.

I conjure ye anew, and I powerfully urge ye, O Demons, in whatsoever part of the world ye may be, so that ye shall be unable to remain in air, fire, water, earth, or in any part of the universe, or in any pleasant place which may attract ye; but that ye come promptly to accomplish our desire, and all things that we demand from your obedience.

I conjure ye anew by the two Tables of the Law, by the five books of Moses, by the Seven Burning Lamps on the Candlestick of Gold before the face of the Throne of the Majesty of God, and by the

Holy of Holies wherein the KOHEN HA-GADUL was alone permitted to enter, that is to say, the High-Priest.

I conjure ye by him who hath made the heavens and the earth, and who hath measured those heavens in the hollow of his hand, and enclosed the earth with three of his fingers, who is seated upon the Kerubim and upon the Seraphim; and by the Kerubim, which is called the Kerub, which God constituted and placed to guard the Tree of Life, armed with a flaming sword, after that Man had been driven out of Paradise.

I conjure ye anew, Apostates from God, by him who alone hath performed great wonders; by the Heavenly Jerusalem; and by the Most Holy name of God in Four Letters, and by him who enlighteneth all things and shineth upon all things by his Venerable and Ineffable name, EHEIEH ASHER EHEIEH; that ye come immediately to execute our desire, whatever it may be.

I conjure ye, and I command ye absolutely, O Demons, in whatsoever part of the Universe ye may be, by the virtue of all these Holy names:

ADONAI, YAH, HOA, EL, ELOHA, ELOHINU, ELOHIM,
EHEIEH, MARON, KAPHU, ESCH, INNON, AVEN, AGLA,
HAZOR, EMETH, YAI, ARARITHA, YOVA, HA-KABIR,
MESSIACH, IONAH, MAL-KA, EREL, KUZU, MATZPATZ,
EL SHADDAI

and by all the Holy names of God which have been written with blood in the sign of an eternal alliance.

I conjure ye anew by these other names of God, most holy and unknown, by the virtue of which names ye tremble every day:

BAZUC, BACURABON, PATACEL, ALCHEGHEL,
AQUACHAI, HOMORIONS, EY, ABBATON, CHEVON,

CEBON, OY, ZOYMAS, CAYE, EHEIEH, ABBAMACHI,
ORTAGU, NALE, HELECH, YEZE;

that ye come quickly and without any delay into our presence from every quarter and every climate of the world wherein ye may be, to execute all that we shall command ye in the great name of God.



A TALISMAN
FOR DESTROYING ALL KINDS OF VENOMOUS OR
TROUBLESOME INSECTS OR REPTILES.

A Talisman from The astrologer of the nineteenth century (1825) by Raphael

Chapter 6: Stronger, More Potent Conjunction

If they then immediately appear, it is well; if not, let the master uncover the consecrated pentacles which he should have made to constrain and command the spirits, and which he should wear fastened round his neck, holding the medals (or pentacles) in his

left hand, and the consecrated knife in his right; and encouraging his companions, he shall say with a loud voice:

ADDRESS

Here be the symbols of secret things, the standards, the ensigns, and the banners, of God the conqueror; and the arms of the almighty One, to compel the aerial potencies. I command ye absolutely by their power and virtue that ye come near unto us, into our presence, from whatsoever part of the world ye may be in, and that ye delay not to obey us in all things wherein we shall command ye by the virtue of God the mighty One. Come ye promptly, and delay not to appear, and answer us with humility.

If they appear at this time, show them the pentacles, and receive them with kindness, gentleness, and courtesy; reason and speak with them, question them, and ask from them all things which thou hast proposed to demand.

But if, on the contrary, they do not yet make their appearance, holding the consecrated knife² in the right hand, and the pentacles³ being uncovered by the removal of their consecrated covering, strike and beat the air with the knife as if wishing to commence a combat, comfort and exhort thy companions, and then in a loud and stern voice repeat the following conjuration.

CONJURATION

Here again I conjure ye and most urgently command ye; I force, constrain, and exhort ye to the utmost, by the most mighty and powerful name of God EL, strong and wonderful, and by God the just and upright, I exorcise ye and command ye that ye in no way delay, but that ye come immediately and upon the instant hither before us, without noise, deformity, or hideousness, but with all manner of gentleness and mildness.

I exorcise ye anew, and powerfully conjure ye, commanding ye with strength and violence by him who spake and it was done; and by all these names: EL SHADDAI, ELOHIM, ELOHI, TZABAOTH, ELIM, ASHER EHEIEH, YAH, TETRAGRAMMATON, SHADDAI, which signify God the high and almighty, the God of Israel, through whom undertaking all our operations we shall prosper in all the works of our hands, seeing that the Lord is now, always, and forever with us, in our heart and in our lips; and by his holy names, and by the virtue of the sovereign God, we shall accomplish all our work.

Come ye at once without any hideousness or deformity before us, come ye without monstrous appearance, in a gracious form or figure.

Come ye, for we exorcise ye with the utmost vehemence by the name of IAH and ON, which Adam spake and heard;

By the name EL, which Noah heard, and saved himself with all his family from the Deluge;

By the name IOD, which Noah heard, and knew God the Almighty One;

By the name AGLA which Jacob heard, and saw the Ladder which touched Heaven, and the angels who ascended and descended upon it, whence he called that place the House of God and the Gate of Heaven; and

By the name ELOHIM, and in the name ELOHIM, which Moses named, invoked, and heard in Horeb the Mount of God, and he was found worthy to hear him speak from the Burning Bush; and

By the name AIN SOPH, which Aaron heard, and was at once made eloquent, wise, and learned; and

By the name TZABAOTH, which Moses named and invoked, and all the ponds and rivers were covered with blood throughout the land of Egypt; and

By the name IOD, which Moses named and invoked, and striking upon the dust of the earth it became gnats infesting men, cattle, and beasts of burden of Egypt; and

By the name, and in the name PRIMATON, which Moses named and invoked, and there fell a great and severe hail throughout all the land of Egypt, destroying the vines, the trees, and the woods which were in that country; and

By the name IAPHAR, which Moses heard and invoked, and immediately a great pestilence began to appear through all the land of Egypt, striking and slaying the asses, the oxen, and the sheep of the Egyptians, so that they all died; and

By the name ABADDON which Moses invoked and sprinkled the dust towards heaven, and immediately there fell so great rain upon the men, cattle, and flocks, that they all died throughout the land of Egypt; and

By the name ELION which Moses invoked, and there fell so great hail as had never been seen from the beginning of the world unto that time, so that all men, and herds, and everything that was in the fields perished and died throughout all the land of Egypt.

And by the name ADONAI, which Moses having invoked, there came so great a quantity of locusts which appeared in the land of Egypt, that they devoured and swallowed up all that the hail had spared; and

By the name of PATHEON, which having invoked, there arose so thick, so awful, and so terrible darkness throughout the land of Egypt, during the space of three days and three nights, that almost all who were left alive died; and by the name YESOD, and in the name YESOD, which Moses invoked, and at midnight all the first-born, both of men and of animals, died; and

By the name of YESHIMON, which Moses named and invoked, and the Red Sea divided itself and separated in two; and

By the name HESION, which Moses invoked, and all the army of Pharaoh was drowned in the waters; and

By the name ANABONA, which Moses having heard upon Mount Sinai, he was found worthy to receive and obtain the tables of stone written with the finger of God the creator; and

By the name ERYGION, which Joshua having invoked when he fought against the Moabites, he defeated them and gained the victory; and

By the name HOA, and in the name HOA, which David invoked, and he was delivered from the hand of Goliath; and

By the name YOD, which Solomon having named and invoked, he was found worthy to ask for and obtain in sleep the ineffable wisdom of God; and

By the name YIAI, which Solomon having named and invoked, he was found worthy to have power over all the demons, potencies, powers, and virtues of the air.

By these, then, and by all the other names of God almighty, holy, living, and true, we powerfully command ye, ye who by your own sin have been cast down from the Empyrean Heaven, and from before his throne;

By him who hath cast ye down unto the most profound of the abysses of Hell, we command ye boldly and resolutely; and

By that terrible day of the sovereign judgment of God, on which all the dry bones in the earth will arise to hear and listen unto the word of God with their body, and will present themselves before the face of God almighty; and

By that Last Fire which shall consume all things;

By the Crystal Sea, the Sea of Glass, Vault of Heaven, the Firmament, which is known unto us, which is before the face of God;

By the unutterable and ineffable virtue, force, and power of the creator himself, by his almighty power, and

By the light and flame which emanate from his countenance, and which are before his face;

By the angelical powers which are in the Heavens, and by the most great wisdom of almighty God; by the Seal of David, by the Ring and Seal of Solomon, which was revealed unto him by the Most High and Sovereign creator; and

By the Nine Medals or pentacles, which we have among our symbols, which proceed and come from Heaven, and are among the Mysteries of Mysteries or Secrets of Secrets, which you can also behold in my hand, consecrated and exorcised with the due and requisite Ceremonies.

By these, then, and by all the secrets which the Almighty encloseth in the Treasures of the sovereign and Highest Wisdom, by his Hand, and by his marvellous power;

I conjure, force, and exorcise ye that ye come without delay to perform in our presence that which we shall command ye.

I conjure ye anew by that most holy name which the whole Universe fears, respects, and reveres, which is written by these letters and characters:

YOD - HE - VAU - HE

And by the last and terrible judgment; by the seat of BALDACHIA; and

By this holy name, YIAI, which Moses invoked, and there followed that great Judgment of God, when Dathan and Abiram were swallowed up in the centre of the earth.

Otherwise, if ye contravene and resist us by your disobedience unto the virtue and power of this name YIAI, we curse ye even unto the depth of the Great Abyss, into the which we shall cast, hurl, and bind ye, if ye show yourselves rebellious against the secret of secrets, and against the mystery of mysteries.

AMEN, AMEN. FIAT, FIAT.



CONJURATION

This conjuration thou shalt say and perform, turning thyself unto the East, and if they appear not, thou shalt repeat it unto the spirits, turning unto the South, the West, and the North, in succession, when thou wilt have repeated it four times. And if they appear not even then, thou shalt make the sign of TAU upon the foreheads of thy companions, and thou shalt say:

Behold anew the symbol and the name of a sovereign and conquering God, through which all the Universe fears, trembles, and shudders, and through the most mysterious words of the secret mysteries and by their virtue, strength, and power.

I conjure ye anew, I constrain and command ye with the utmost vehemence and power,

By that most potent and powerful name of God, EL, strong and wonderful, by him who spake and it was done; and

By the name IAH, which Moses heard, and spoke with God; and

By the name AGLA, which Joseph invoked, and was delivered out of the hands of his brethren; and

By the name VAU, which Abraham heard, and knew God the Almighty One; and

By the name of Four Letters, TETRAGRAMMATON, which Joshua named and invoked, and he was rendered worthy and found deserving to lead the Army of Israel into the Promised Land; and

By the name ANABONA, by which God formed Man and the whole Universe; and

By the name ARPHETON, and in the name ARPHETON, by which the angels who are destined to that end will summon the Universe, in visible body and form, and will assemble (all people) together by the sound of the Trumpet at that terrible and awful Day of Judgment, when the memory of the wicked and ungodly shall perish; and

By the name ADONAI, by which God will judge all human flesh, at whose voice all men, both good and evil, will rise again, and all men and angels will assemble in the air before the Lord, who will judge and condemn the wicked; and

By the name ONEIPHETON, by which God will summon the dead, and raise them up again unto life; and

By the name ELOHIM, and in the name ELOHIM, by which God will disturb and excite tempests throughout all the seas, so that they will cast out the fish therefrom, and in one day the third part of men about the sea and the rivers shall die; and

By the name ELOHI, and in the name ELOHI, by which God will dry up the sea and the rivers, so that men can go on foot through their channels; and

By the name ON, and in the name ON, by which God shall restore and replace the sea, the rivers, the streams, and the brooks, in their previous state; and

By the name MESSIACH, and in the name MESSIACH, by which God will make all animals combat together, so that they shall die in a single day; and

By the name ARIEL, by which God shall destroy in a single day all buildings, so that there shall not be left one stone upon another; and

By the name IAHT, by which God will cast one stone upon another, so that all people and nations will fly from the sea-shore, and will say unto them cover us and hide us; and

By the name EMANUEL, by which God will perform wonders, and the winged creatures and birds of the air shall contend with one another; and

By the name ANAEL, and in the name ANAEL, by which God will cast down the mountains and fill up the valleys, so that the surface of the earth shall be level in all parts; and

By the name ZEDEREZA, and in the name ZEDEREZA, by which God will cause the Sun and Moon to be darkened, and the stars of heaven to fall; and

By the name SEPHERIEL, by which God will come to Universal Judgment, like a Prince newly crowned entering in triumph into his capital city, girded with a zone of gold, and preceded by angels, and at his aspect all climes and parts of the Universe shall be troubled and astonished, and a fire shall go forth before him, and flames and storm shall surround him; and

By the name TAU, by which God brought the Deluge, and the waters prevailed above the mountains, and fifteen cubits above their summits; and

By the name RUACHIAH, by which God having purged the Ages, he will make his Holy Spirit to descend upon the Universe, and will cast ye, ye rebellious spirits, and unclean beings, into the depths of the lake of the abyss, in misery, filth, and mire, and will place ye in impure and foul dungeons bound with eternal chains of fire.

By these names then, and by all the other holy names of God before whom no man can stand and live, and which names the armies of the demons fear, tremble at, and shudder; we conjure ye, we potently exorcise and command ye, conjuring ye in addition by the terrible and tremendous PATHS of GOD and by his holy habitation wherein he reigneth and commandeth unto the eternal ages. Amen.

By the virtue of all those aforesaid, we command ye that ye remain not in any place wherein ye are, but to come hither promptly without delay to do that which we shall enjoin ye.

But if ye be still contumacious, we, by the authority of a sovereign and potent God, deprive ye of all quality, condition, degree, and place which ye now enjoy, and precipitate ye into and relegate ye unto the Kingdom of Fire and of sulphur, to be there eternally tormented.

Come ye then from all parts of the earth, wheresoever ye may be, and behold the symbols and names of that triumphant sovereign whom all creatures obey, otherwise we shall bind ye and conduct ye in spite of yourselves, into our presence bound with chains of fire—

Because those effects which proceed and issue from our science and operation, are ardent with a fire which shall consume and burn ye eternally, for by these the whole Universe trembleth, the earth is moved, the stones thereof rush together, all creatures obey, and the rebellious spirits are tormented by the power of the sovereign creator.

Then it is certain that they will come, even if they be bound with chains of fire, unless prevented by affairs of the very greatest importance, but in this latter case they will send ambassadors and messengers by whom thou shalt easily and surely learn what occupies the spirits and what they are about.

But if they appear not yet in answer to the above conjuration, and are still disobedient, then let the master of the art or exorciser arise and exhort his companions to be of good cheer and not to despair of the ultimate success of the operation; let him strike the air with the consecrated dagger towards the four quarters of the Universe; and then let him kneel in the midst of the circle, and the companions also in their several places, and let them say consecutively with him in a low voice, turning in the direction of the East, the following:

ADDRESS TO THE ANGELS

I conjure and pray ye, O ye angels of God, and ye celestial spirits, to come unto mine aid; come and behold the signs of Heaven, and be my witness before the sovereign Lord, of the disobedience of these evil and fallen spirits who were at one time your companions.

This being done, let the master arise, and constrain and force them by a stronger conjuration, in manner following.



Owls from *Grisets Grotesques* (1867) by Tom Hood

Chapter 7: An extremely powerful conjuration

CONJURATION

Behold us again prepared to conjure ye by the names and symbols of God, wherewith we are fortified, and by the virtue of the highest one.

We command ye and potently ordain ye by the most strong and powerful name of God EL, who is worthy of all praise, admiration, honor, glory, generation, and fear, that ye delay not longer, but that ye appear before us without any tumult or disturbance, but, on the contrary, with great respect and courtesy, in a beautiful and human form.

If they then appear, let them see the pentacles, and say:

Obey ye, obey ye, behold the symbols and names of the creator; be ye gentle and peaceable, and obey in all things that we shall command ye.

They will then immediately talk with thee, as a friend speaketh unto a friend.

Ask of them all that thou desirest, with constancy, firmness, and assurance, and they will obey thee.

But if they appear not yet, let not the master on that account lose his courage, for there is nothing in the world stronger and of greater force to overawe the spirits than constancy.

Let him, however, re-examine and reform the circle, and let him take up a little dust of the earth, which he shall cast towards the four quarters of the Universe; and having placed his knife upon the

ground, let him say on his knees, turning towards the direction of the North:

In the name of ADONAI ELOHIM TZABAOTH SHADDAI, Lord God of armies almighty, may we successfully perform the works of our hands. and may the Lord be present with us in our heart and in our lips.

These words having been said kneeling upon the earth, let the master shortly after arise and open his arms wide as if wishing to embrace the air, and say:

CONJURATION

By the holy names of God written in this book, and by the other holy and ineffable names which are written in the *Book of Life*, we conjure ye to come unto us promptly and without any delay, wherefore tarry not, but appear in a beautiful and agreeable form and figure, by these Holy names:

ADONAI,
TZABAOTH,
EL,
ELOHI,
ELOHIM,
SHADDAI; and by
EHEIEH,
YOD HE VAU HE,

Which is the great name of God TETRAGRAMMATON written with four letters,

ANAPHODITION, and ineffable;

By the God of those virtues and potencies, who dwelt in the Heavens, who rideth upon the Kerubim, who moveth upon

the wings of the wind, he whose power is in Heaven and in Earth, who spake and it was done, who commanded and the whole Universe was created; and

By the holy names and in the holy names, IAH, IAH, IAH, ADONAI TZABAOTH; and

By all the names of God, the living, and the true,

I reiterate the conjuration, and I conjure ye afresh ye Evil and rebellious spirits, abiding in the abysses of darkness.

I conjure, I address, and I exorcise ye, that ye may approach unto and come before the Throne of God, the living and the true, and before the tribunal of the judgment of his majesty, and before the holy angels of God to hear the sentence of your condemnation.

Come ye then by the name and in the name of SHADDAI, which is that of God Almighty, strong, powerful, admirable, exalted, pure, clean, glorified, virtuous, great, just, terrible, and holy; and

By the name and in the name of

EL,
IAH,
IAH,
IAH,

Who hath formed and created the world by the breath of his mouth, who supporteth it by his power, who ruleth and governeth it by his wisdom, and who hath cast ye for your pride into the land of darkness and into the shadow of death.

Therefore, by the name of the living God, who hath formed the heavens above, and hath laid the foundations of the earth beneath, we command ye that, immediately and without any delay, ye come unto us from all places, valleys, mountains, hills, field, seas, rivers, fountains, ponds, brooks, caverns, grottos, cities, towns, villages, markets, fairs, habitations, baths, courtyards, gardens, vineyards, plantations, reservoirs, cisterns, and from every corner of the terrestrial earth where ye may happen to be in your assemblies, so that ye may execute and accomplish our demands with all mildness and courtesy; by that ineffable name which Moses heard and invoked, which he received from God from the midst of the Burning Bush, we conjure ye to obey our commands, and to come unto us promptly with all gentleness of manner.

Again we command ye with vehemence, and we exorcise ye with constancy, that ye and all your comrades come unto us in an agreeable and gracious manner like the breeze, to accomplish successively our various commands and desires.

Come ye, then, by the virtue of these names by the which we exorcise ye;

ANAY,
GETHA,
TERAMIA,
ARNETH,
NEGIA,
JONA,
PROLHUCH,
TITACH,
JENAU,
BEJA,
THEIT;

All which names are written in Heaven in the characters of Malachim, that is to say, the tongue of the angels.

We then, by the just judgment of God, by the ineffable and admirable virtue of God, just, living, and true, we call ye with power, we force and exorcise ye by and in the admirable name which was written on the tables of stone which God gave upon Mount Sinai; and

By and in the wonderful name which Aaron the High Priest bare written upon his breast, by which also God created the world, the which name is AXINETON; and

By the living God who is one throughout the ages, whose dwelling is in the Ineffable Light, whose name is Wisdom, and whose spirit is life, before whom goeth forth fire and flame, who hath from that fire formed the firmament, the stars and the Sun; and who with that fire will burn ye all forever, as also all who shall contravene the words of his will.

Come ye, then, without delay, without noise, and without rage, before us, without any deformity or hideousness, to execute all our will; come ye from all places wherein ye are, from all mountains, valleys, streams, rivers, brooks, ponds, places, baths, synagogues; for God, strong and powerful, will chase ye and constrain ye, being glorious over all things; He will compel ye, both ye and the Prince of Darkness. Come ye, come ye, angels of Darkness; come hither before this circle without fear, terror, or deformity, to execute our commands, and be ye ready both to achieve and to complete all that we shall command ye.

Come ye, then, by the crown of the chief of your emperors, and by the sceptres of your power, and of SID, the great demon, your master; by the names and in the names of the holy angels who have been created to be above you, long

before the constitution of the world; and by the names of the two princes of the Universe, whose names are,

IONIEL and SEFONIEL;

By the rod of Moses, by the staff of Jacob; by the ring and seal of David, wherein are written the names of sovereign God; and

By the names of the angels by which Solomon has linked and bound ye; and

By the sacred bonds by which ANAEL hath environed and hath conquered the spirit; and

By the name of the angel who ruleth potently over the rest, and

By the praise of all creatures who cry incessantly unto God, who spake, and immediately all things, even the Ages, were made and formed; and

By the name HA-QADOSCH BERAHA, which signifies the Holy and Blessed One; and

By the Ten Choirs of the holy angels,
CHAIOTH HA-QADESH,
AUPHANIM,
ARALIM,
CHASHMALIM,
SERAPHIM,
MALACHIM,
ELOHIM,
BENI ELOHIM,
KERUBIM, and
ISHIM;

And by, and in the sacred name of twelve letters of which each letter is the name of an angel, and the letters of the name are:

ALEPH,
BETH,
BETH,
NUN,
VAU,
RESH,
VAU,
CHETH,
HE,
QOPH,
DALETH,
SHIN.

By these names therefore, and by all the other holy names, we conjure ye and we exorcise ye;

By the angel ZECHIEL;

By the angel DUCHIEL;

By the angel DONACHIEL; and

By the great angel METATRON, who is the prince of the angels, and introduceth the souls before the face of God; and

By the angel SANGARIEL, by whom the portals of Heaven are guarded; and

By the angel KERUB, who was made the guardian of the terrestrial paradise, with a sword of flame, after the expulsion of Adam our forefather; and

By the angel MICHAEL by whom ye were hurled down from the height of the THRONE into the depth of the lake and of the abyss, the same name meaning: Who is Like God Upon Earth; and

By the angel ANIEL; and

By the angel OPHIEL; and

By the angel BEDALIEL;

Wherefore, by these and by all the other holy names of the angels, we powerfully conjure and exorcise ye, that ye come from all parts of the world immediately, and without any delay, to perform our will and demands, obeying us quickly and courteously, and that ye come by the name and

In the name of:

ALEPH,
DALETH,
NUN,
IOD,

For we exorcise ye anew by the application of these letters, by whose power burning fire is quenched, and the whole Universe trembleth.

We constrain ye yet again by the seal of the Sun which is the word of God; and by the seal of the Moon and of the stars we bind ye; and by the other animals and creatures which are in Heaven, by whose wings Heaven cleanseth itself, we force and attract ye imperiously to execute our will without failure.

And we conjure, oblige, and terribly exorcise ye, that ye draw near unto us without delay and without fear, as far as

is possible unto ye, here before this circle, as supplicants gently and with discretion, to accomplish our will in all and through all.

If ye come promptly and voluntarily, ye shall inhale our perfumes, and our suffumigations of pleasant odour, which will be both agreeable and delightful unto ye.

Furthermore ye will see the symbol of your creator, and the names of his holy angels, and we shall afterwards dismiss ye, and send ye hence with thanks.

But if, on the contrary, ye come not quickly, and ye show yourselves self-opinionated, rebellious, and contumacious, we shall conjure ye again, and exorcise ye ceaselessly, and will repeat all the aforesaid words and holy names of God and of the holy angels;

By the which names we shall harass you, and if that be not sufficient we will add thereunto yet greater and more powerful ones, and we will thereunto again add other names which ye have not yet heard from us, which are those of an almighty God, and which will make ye tremble and quake with fear, both ye and your princes;

By the which names we conjure both you and them also, and we shall not desist from our work until the accomplishment of our will. But if perchance ye yet shall harden yourselves, and show yourselves self-opinionated, disobedient, rebellious, refractory, and contumacious, and

If ye yet resist our powerful conjurations, we shall pronounce against you this warrant of arrest in the name of God almighty, and this definite sentence that ye shall fall into dangerous disease and leprosy, and that in sign of the divine vengeance ye shall all perish by a terrifying and

horrible death, and that a fire shall consume and devour you on every side, and utterly crush you;

And that by the power of God, a flame shall go forth from his mouth which shall burn ye up and reduce ye unto nothing in Hell.

Wherefore delay ye not to come, for we shall not cease from these powerful conjurations until ye shall be obliged to appear against your will.

Thus then, therefore, we anew conjure and exorcise ye by and in the holy name of

IAH,
IAH,
IAH,

Which is interpreted and called God;

By the name and in the name of EHEIEH ASHER EHEIEH, which is the true name of God: I Am He Who Is;

By and in the ineffable name of four letters, YOD HE VAU HE, the knowledge and understanding of which is hidden even from the angels;

By the name and in the name of EL, which signifieth and denoteth the powerful and consuming fire which issueth from his countenance, and which shall be your ruin and destruction; and by the light of the angels which is kindled and taken ineffably from that flame of divine ardour.

By these then, and by other most holy names which we pronounce against you from the bottom of our hearts, do we force and constrain ye, if ye be yet rebellious and disobedient.

We conjure ye powerfully and strongly exorcise ye, that ye come unto us with joy and quickness, without fraud or deceit, in truth and not in error.

Come ye then, come ye, behold the signs and the names of your creator, behold the holy pentacles by the virtue of which the Earth is moved, the trees thereof and the abysses tremble. Come ye; come ye; come ye.

These things being thus done and performed, ye shall see the spirits come from all sides in great haste with their princes and superiors; the spirits of the First Order, like soldiers, armed with spears, shields, and corslets; those of the second Order like barons, princes, dukes, captains, and generals of armies. For the Third and last Order their king will appear, before whom go many players on instruments of music, accompanied by beautiful and melodious voices which sing in chorus.

Then the exorcist, or master of the art, at the arrival of the king, whom he shall see crowned with a diadem, should uncover the holy pentacles and medals which he weareth upon his breast covered with a cloth of silk or of fine twined linen, and show them unto him, saying:

Behold the signs and holy names by and before whose power every knee should bow, of all that is in Heaven, upon Earth, or in Hell. Humble ye yourselves, therefore, under the mighty hand of God.

Then will the king bow the knee before thee, and will say, 'What dost thou wish, and wherefore hast thou caused us to come hither from the infernal abodes?'

Then shall the exorcist, or master of magical art, with an assured air and a grave and imperious voice, order and command him to be

tranquil, to keep the rest of his attendants peaceable, and to impose silence upon them.

Let him, also, renew his fumigations, and offer large quantities of incense, which he should at once place upon the fire, in order to appease the spirits as he hath promised them. He should then cover the pentacles, and he will see wonderful things, which it is impossible to relate, touching worldly matters and all sciences.

This being finished, let the master uncover the pentacles, and demand all that he shall wish from the king of the spirits, and if there are one or two spirits only, it will be the same; and having obtained all his desire, he shall thus license them to depart:

THE LICENSE TO DEPART

In the name of ADONAI, the eternal and everlasting one, let each of you return unto his place; be there peace between us and you, and be ye ready to come when ye are called.

After this he should recite the first chapter of Genesis:

הָאָרֶץ וְאֵת הַשָּׁמַיִם אֵת אֱלֹהִים בָּרָא בְּרֵאשִׁית

Bereshit bara Elohim et hashamayim ve'et ha'aretz.

In principio creavit Deus caelum et terram.

In the beginning God created the heaven and the earth.

Terra autem erat inanis et vacua, et tenebrae erant super faciem abyssi: et spiritus Dei ferebatur super aquas.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Dixitque Deus: Fiat lux. Et facta est lux.

And God said, Let there be light: and there was light.

Et vidit Deus lucem quod esset bona: et divisit lucem a tenebris.

And God saw the light, that it was good: and God divided the light from the darkness.

This being done, let them all in order quit the circle, one after the other, the master first.

Furthermore, let them bathe their faces with the exorcised water, as will be hereafter told, and then let them take their ordinary raiment and go about their business.

Take notice and observe carefully that this last conjuration is of so great importance and efficacy, that even if the spirits were bound with chains of iron and fire, or shut up in some strong place, or retained by an oath, they could not even then delay to come.

But supposing that they were being conjured in some other place or part of the Universe by some other exorcist or master of the art, by the same conjuration; the master should add to his conjuration that they should at least send him some messengers, or some individual to declare unto him where they are, how employed, and the reason why they cannot come and obey him.

But if (which is almost impossible) they be even yet self-opinionated and disobedient, and unwilling to obey; in this case their names should be written on virgin paper, which he should soil and fill with mud, dust, or clay. Then he shall kindle a fire with dry rue, upon which he shall put powdered assafoetida, and other things of evil odour; after which let him put the aforesaid names, written on parchment or virgin paper, upon the fire, saying:

THE CONJURATION OF THE FIRE

I conjure thee, O creature of fire, by him who removeth the Earth, and maketh it tremble, that thou burn and torment these spirits, so that they may feel it intensely, and that they may be burned eternally by thee.

This being said, thou shalt cast the aforesaid paper into the fire, saying:

THE CURSE

Be ye accursed, damned, and eternally reprovèd;

And be ye tormented with perpetual pain, so that ye may find no repose by night nor by day,

Nor for a single moment or time,

If ye obey not immediately the command of him who maketh the Universe to tremble;

By these names, and in virtue of these names, the which being named and invoked all creatures obey and tremble with fear and terror, these names which can turn aside lightning and thunder; and which will utterly make you to perish, destroy, and banish you.

These names then are:

Aleph,
Beth,
Gimel,
Daleth,
He,
Vau,
Zayin,

Cheth,
Teth,
Yod,
Kaph,
Lamed,
Mem,
Nun,
Samekh,
Ayin,
Pe,
Tzaddi,
Qoph,
Resh,
Shin,
Tau.

By these secret names, therefore, and by these signs which are full of mysteries, we curse ye, and in virtue of the power of the three principles:

Aleph,
Mem,
Shin,

We deprive ye of all office and dignity which ye may have enjoyed up till now; and

By their virtue and power we relegate you unto a lake of sulphur and of flame, and unto the deepest depths of the abyss, that ye may burn therein eternally forever.

Then will they assuredly come without any delay, and in great haste, crying: 'O our lord and prince, deliver us out of this suffering.

All this time thou shouldest have near thee ready an exorcised pen, paper, and ink, as will be described hereinafter.

Write their names afresh, and kindle fresh fire, whereon thou shalt put gum Benjamin (benzoin), olybdanum (molybdenum), and storax (storax balsam) to make therewith a fumigation; with these odours thou shalt afresh, perfume the aforesaid paper with the names; but thou shouldest have these names ready prepared beforehand.

Then show them the holy pentacles, and ask of them what thou wilt, and thou shalt obtain it; and having gained thy purpose, send away the spirits, saying:

THE LICENSE TO DEPART

By the virtue of these pentacles, and because ye have been obedient, and have obeyed the commandments of the creator, feel and inhale this grateful odour, and afterwards depart ye unto your abodes and retreats; be there peace between us and you; be ye ever ready to come when ye shall be cited and called; and may the blessing of God, as far as ye are capable of receiving it, be upon you, provided ye be obedient and prompt, to come unto us without solemn rites and observances on our part.

Thou shouldest further make a book of virgin paper, and therein write the foregoing conjurations, and constrain the demons to swear upon the same book that they will come whenever they be called, and present themselves before thee, whenever thou shalt wish to consult them.

Afterwards thou canst cover this book with sacred sigils on a plate of silver, and therein write or engrave the holy pentacles.

Thou mayest open this book either on Sundays or on Thursdays, rather at night than by day, and the spirits will come.

Regarding the expression 'night,' understand the night following, and not the night preceding the aforesaid days, for indeed they are creatures of darkness who hate the light.



From *The astrologer of the nineteenth century* (1825) by Raphael

Chapter 8: Concerning the Pentacles

Concerning Pentacles and the Manner of Constructing Them

As we have already made mention of the pentacles, it is necessary that thou shouldest understand that the whole science and understanding of our Key dependeth upon the operation, knowledge, and use of pentacles.

He then who shall wish to perform any operation by the means of the medals, or pentacles, and therein to render himself expert, must observe what hath been hereinbefore ordained. Let him then, O my son Rehoboam, know and understand that in the aforesaid pentacles he shall find those ineffable and most holy names which were written by the finger of God in the tablets of Moses; and which I, Solomon, have received through the ministry of an angel by divine revelation. These then have I collected together, arranged, consecrated, and kept, for the benefit of the human race, and the preservation of body and of soul.

The pentacles should then be made in the days and hours of Mercury, when the Moon is in an aerial or terrestrial sign; she should also be in her increase, and in equal number of days with the Sun.

It is necessary to have a chamber or cabinet specially set apart and newly cleaned, wherein thou canst remain without interruption, the which having entered with thy companions, thou shalt incense and perfume it with the odours and perfumes of the art. The sky should be clear and serene. It is necessary that thou shouldst have one or more pieces of virgin paper prepared and arranged ready, as we shall tell you more fully later on, in its place.

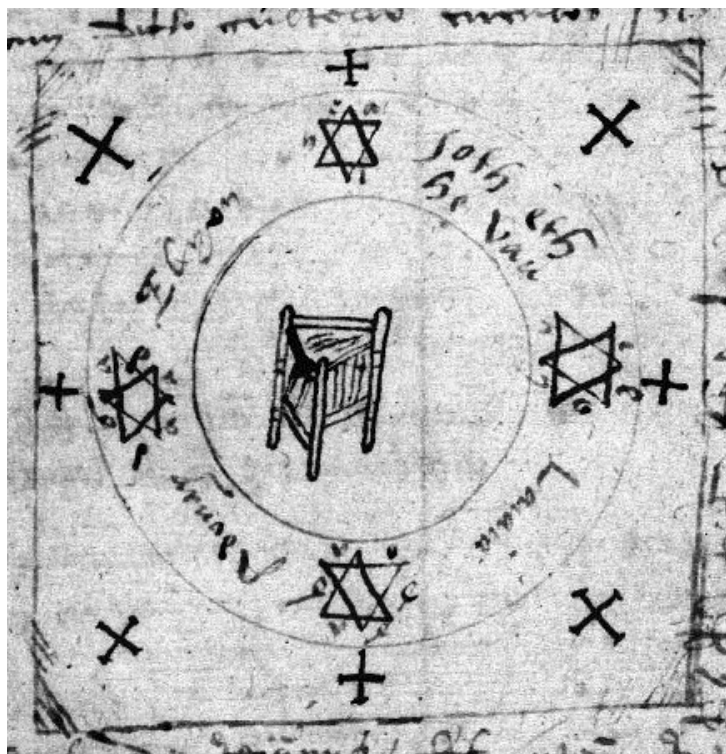
Thou shalt commence the writing or construction of the pentacles in the hour aforesaid.

Among other things, thou shalt chiefly use these colours:

Gold,
cinnabar or vermilion red, and
celestial or brilliant azure blue.

Furthermore, thou shalt make these medals or pentacles with exorcised pen and colours, as we shall hereafter show thee.

Whensoever thou constructest them, if thou canst complete them in the hour wherein thou didst begin them, it is better. However, if it be absolutely necessary to interrupt the work, thou shouldest await the proper day and hour before re-commencing it.



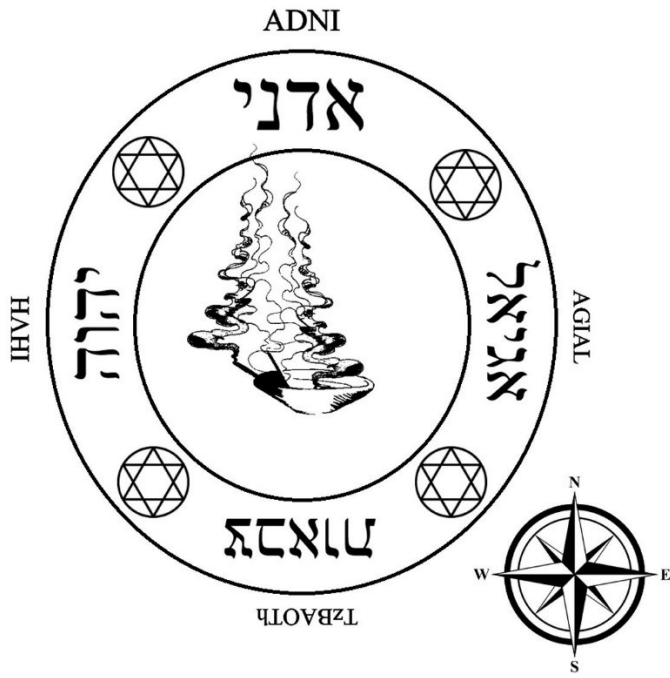
From the *Clavicula Salomonis en andere magische tractaten en voorschriften*
Jābir ibn Ḥayyān, Abū Mūsā, et al. (1315)

The pentacles being finished and completed, take a cloth of very fine silk, as we shall hereafter ordain thee, in the which thou shalt wrap the pentacles. After which thou shalt take a large vessel of earth filled with charcoal, upon the which there must be put frankincense, mastic, and aloes, all having been previously conjured and exorcised as shall hereafter be told thee.

Thou must also be thyself pure, clean, and washed, as thou shalt find given in the proper place.

Furthermore, thou shouldest have the quill knife or knife of the art, with the which thou shalt make a circle, and trace within it an inner circle, and in the space between the two thou shalt write the names of God, which thou shalt think fit and proper.

For a convenient form of circle which may be used for preparing instruments and other things of the same kind, as well as for consecrating the pentacles:



EAST	Agÿel	אגיאַל	AGIAL	Asmodel
SOUTH	Sabaot	אַגיאַל	TzBAOTh	Amaymon
WEST	Jeova	יהוה	IHVH	Paymon
NORTH	Adonay	אדני	ADNI	Aegym

It is necessary after this that thou shouldest have within the circle a vessel of earth with burning coals and odoriferous perfumes thereon; with the which thou shalt fumigate the aforesaid pentacles; and, having turned thy face towards the East, thou shalt hold the said pentacles over the smoke of the incense, and shalt repeat devoutly the following Psalms of David my father:

- Psalm 8, *Domine Deus noster*, O Lord our Lord
- Psalm 18, *Caeli enarrant gloriam Dei*, The heavens declare the glory of God
- Psalm 26, *Dominus illuminatio mea*, The Lord is my light
- Psalm 21, *Deus Deus meus respice in me*, My God, my God, why hast thou forsaken me?
- Psalm 31, *Beati quorum remissae sunt iniquitates*, Blessed is he whose transgression is forgiven
- Psalm 50, *Miserere mei Deus secundum magnam*, Have mercy upon me, O God, according to thy loving kindness
- Psalm 28, *Adfer te Domine*, Give unto the Lord
- Psalm 71, *Deus iudicium tuum Regi da*, Give the King thy judgements, O God
- Psalm 53, *Deus in nomine tuo salvum me fac*, Save me, O God, by thy name
- Psalm 133. *Ecce nunc Benedicite Dominum*, Behold, bless ye the Lord, all ye

After this thou shalt repeat the following Oration:

THE ORATION

O ADONAI most powerful, EL most strong, AGLA most holy, ON most righteous, the ALPHA and the OMEGA, the Beginning and the End; thou who hast established all things in thy Wisdom; thou who has chosen Abraham thy faithful servant, and hast promised that in his seed shall all nations of the earth be blessed, which seed thou hast multiplied as the stars of Heaven; thou who hast appeared unto thy servant Moses in flame in the midst of the

Burning Bush, and hast made him walk with dry feet through the Red Sea; thou who gavest the Law to him upon Mount Sinai; thou who hast granted unto Solomon thy Servant these pentacles by thy great Mercy, for the preservation of Soul and of Body; we most humbly implore and supplicate thy Holy Majesty, that these pentacles may be consecrated by thy power, and prepared in such manner that they may obtain virtue and strength against all spirits, through thee, O Most Holy ADONAI, whose Kingdom, Empire, and principality, remaineth and endureth without end.

These words being said, thou shalt perfume the pentacles with the same sweet scents and perfumes, and afterwards having wrapped them in a piece of prepared silk cloth, thou shalt put them in a place fit and clean, which thou mayest open whenever it shall please thee, and close it again, at thy pleasure and according unto thy will. We will hereafter show thee the method and manner of preparing the aforesaid place, of perfuming it with scents and sweet odours, and of sprinkling it with the water and water-sprinkler of magical art; for all these things contain many good properties, and innumerable virtues, as experience will easily teach thee.

We have already said sufficient regarding the solemn conjuration of spirits. We have also spoken enough in our present Key, regarding the manner in which it is necessary to attract the spirits so as to make them speak. Now, by divine aid, I will teach thee how to perform certain experiments with success.



Figure 11 Engraving from Azoth in Manget (1702)



The Pentacle of Solomon
 From the *Heptameron* by Peter de Abano (Paris, 1567 copy)

Chapter 9: Concerning Things Stolen

Of the Experiment Concerning Things Stolen, and How It Should Be Performed

My beloved son, if thou findest any theft, thou shalt do as is hereinafter ordained, and with the help of God thou shalt find that which hath been taken away.

If the hours and days be not otherwise ordained in this operation, thou must refer to what hath already been said. But before commencing any operation whatsoever for the recovery of things stolen, after having made all necessary preparations, thou shalt say the following oration:

THE ORATION

Yod-He-Vau-He. El. Eloah. Elohim. Elohai. El Shaddai. Tzevaot. Jah.

Adonai. Adoshem. Baal. Ehyeh asher ehyeh. Elah. El Roi. Elyon. Eternal One. Ha Shem. Shalom. Shekhinah.

Rofeh Cholim, Healer of the Sick. Adon Olam, Master of the World. Aibishter, The One Above. Dibbura, The Word and The Law. Emet, Truth. Ein Sof, Endless, Infinite One. Mechayeh Metim, Life Giver to the Dead. Pokeach Ivrim, Opener of Blind Eyes.

Continue with the oration:

Thou, O Lord, who hast made both Heaven and Earth, and hast measured them in the hollow of thy hand;

Thou who art seated upon the Kerubim and the Seraphim,
in the high places, whereunto human understanding cannot
penetrate;

Thou who hast created all things by thine agency, in whose
presence are the living creatures, of which four are
marvellously volatile, which have six wings, and who
incessantly cry aloud:

QADOSCH,
QADOSCH,
QADOSCH,
ADONAI ELOHIM TZABAOTH,

Heaven and Earth are full of thy glory.

O Lord God, thou who hast expelled Adam from the
terrestrial paradise, and who hast placed the Kerubim to
guard the Tree of Life, thou art the Lord who alone doest
wonders;

Show forth I pray thee thy great mercy, by the holy city of
Jerusalem, by thy wonderful name of four letters which are
YOD, HE, VAU, HE,

And by thy holy and admirable name, give unto me the
power and virtue to enable me to accomplish this
experiment, and to come unto the desired end of this
operation, through thee who art life, and unto whom life
belongeth unto the eternal ages. Amen.

After this perfume and cense the place with good scents and sweet
odours.

This aforesaid place should be pure, clean, safe from interruption
or disturbance, and proper to the work, as we shall hereafter show.

Then sprinkle the aforesaid place with consecrated water, as is laid down in the chapter concerning circles.

The operation being in such wise prepared, thou shalt rehearse the conjuration necessary for this experiment, at the end of which thou shalt say as follows:

O almighty Father and Lord, who regardest the Heavens, the Earth, and the Abyss, mercifully grant unto me by thy holy name written with four letters:

YOD, HE, VAU, HE,

That by this exorcism I may obtain virtue,

Thou who art IAH, IAH, IAH,

Grant that by thy power these spirits may discover that which we require and which we hope to find, and

May they show and declare unto us the persons who have committed the theft, and where they are to be found.

I conjure ye anew, ye spirits above named, by all the aforesaid names, through which all things created tremble, that ye show openly unto me those things which we seek.

These things being accomplished they will make thee to see plainly that which thou seekest.

Take note that the exorcist, or master of the art, should be such as is ordained in the chapter concerning the exorcist and his companions; and if in this experiment it should be necessary to write down characters or names, thou shalt do that which it is necessary to observe regarding the pen, ink, and paper, as is duly prescribed in the chapters concerning them.

For if thou dost not regard these things, thou wilt neither accomplish that which thou desirest, nor arrive at thy desired end.

Chapter 10: Experiment of Invisibility

Of the Experiment of Invisibility and How It Should Be Performed

If thou wishest to perform the experiment of invisibility, thou shalt follow the instructions for the same. If it be necessary to observe the day and the hour, thou shalt do as is said in their chapters. But if thou needest not observe the day and the hour as marked in the chapter thereon, thou shalt do as taught in the chapter which precedeth it. If in the course of the experiment it be necessary to write anything, it should be done as is described in the chapters pertaining thereto, with the proper pen, paper, and ink, or blood. But if the matter is to be accomplished by invocation, before thy conjurations, thou shalt say devoutly in thine heart:

SABOLES, HABARON, ELOHI, ELIMIGIT, GABELOY
SEMITION, METINOLACH, LABALITENA,
NEROMOBEL, CALEMERE, DALUTI, TIMAGUEL,
VILLAGUEL, TEVEMIS, SERIE, JERETE,
BARUCHABA, ATHONAVEL, BARACABA,
ERATICUM; through him by whom ye have empire and
power over men, ye must accomplish this work so that I
may go and remain invisible.

And if it be necessary in this operation to trace a circle, thou shalt do as is ordained in the chapter concerning circles; and if it be necessary to write characters, etc., thou shalt follow the instructions given in the respective chapters.

This operation being thus prepared, if there be an especial conjuration to perform, thou shalt repeat it in the proper manner; if not, thou shalt say the general conjuration, at the end of which thou shalt add the following words:

O thou ALNIRAS, master of invisibility, with thy ministers CHEROS, MAYTON, METAGIR, EBIROS, DIONEDIS, UGEMENOS, ABADDEM, PERIBERIM, TRANGIALEM, TRANSIDEM, SUCCANTOS, ABELOY, BORED, BELAMIA, CASTORMY, DETEL; I conjure ye by him who maketh Earth and Heaven to tremble, who is seated upon the throne of his majesty, that this operation may be perfectly accomplished according to my will, so that at whatsoever time it may please me, I may be able to be invisible.

I conjure thee anew, O ALNIRAS, Chief of Invisibility, both thee and thy ministers, by him through whom all things have their being, and by SATURIEL, ARCHIEL, DANIEL, BELLIE, ASIMONE, that thou immediately comest thither with all thy ministers, and achievest this operation, as thou knowest it ought to be accomplished, and that by the same operation thou render me invisible, so that none may be able to see me.

In order then to accomplish this aforesaid operation, thou must prepare all things necessary with requisite care and diligence, and put them in practice with all the general and particular ceremonies laid down for these experiments; and with all the conditions contained in our first and second books. Thou shalt also in the same operations duly repeat the appropriate conjurations, with all the solemnities marked in the respective chapters. Thus shalt thou accomplish the experiment surely and without hindrance, and thus shalt thou find it true.

But, on the contrary, if thou lettest any of these things escape thee, or if thou despisest them, never shalt thou be able to arrive at thy proposed end; as, for example, we enter not easily into a fenced city over its walls but through its gates.

Chapter II: Experiment of Love

Experiment of Love and How It Is To Be Performed

If you wish to undertake any experiments of favor, influence, or love, for possessing the love of any person, whether man or woman, it is necessary that the operator has prepared in such a manner, as is said in the chapter concerning the exorcist.

- He who wisheth to apply himself unto so great and so difficult a science should have his mind free from all business, and from all extraneous ideas of whatever nature they may be.
- He should then thoroughly examine the art or operation which he should undertake, and write it regularly out on paper, particularly set aside for that purpose, with the appropriate conjurations and exorcisms. If there be anything to mark or write down, it should be performed in the manner specified regarding the paper, ink, and pen.
- He should also observe at what day and at what hour this experiment should be undertaken, and what things are necessary to prepare for it, what should be added, and what can be dispensed with.
- Let him have a bath ready prepared, wherein is water exorcised, after the manner which we shall describe, so that he may bathe and purify himself therein from the crown of his head unto the sole of his foot, saying:

O Lord ADONAI, Who hast formed me
Thine unworthy servant in Thine Image and
resemblance of vile and of abject earth;

Deign to bless and to sanctify this water, so
that it may be for the health and purification
of my soul, and of my body, so that no
foolishness or deceitfulness may therein in
any way have place.

O most powerful and ineffable God, who
madest thy people pass dryshod through the
Red Sea when they came up out of the land of
Egypt, grant unto me grace that I may be
purified and regenerated from all my past
sins by this water, that so no uncleanness
may appear upon me in thy presence.

- After this thou shalt entirely immerse thyself in the water, and thou shalt dry thyself with a towel of clean white linen, and then thou shalt put upon thy flesh the garments of pure white linen whereof we shall speak hereafter.
- Hereafter, for three days at least, thou shalt abstain from all idle, vain, and impure reasonings, and from every kind of impurity and sin, as will be shown in the chapter of fast and of vigil.
- Each day shalt thou recite the following prayer, at least once in the morning, twice about noon, thrice in the afternoon, four times in the evening, and five times before lying down to sleep; this shalt thou do on the three ensuing days:

ARACHIO, ASAC, ASACRA,
BEDRIMULAL, FILAT, ARABONAS,

IERABILEM, IODODOC, ACHAZEL,
ZOPHIEL, PLAUTEL, BARACATA,
EDONIEL, ELOY, EMAGRO,
ABRAXATE, DREBARACH, ZAMUEL,
CADAT, ERA, ELY EXA, AMISTRA,
MACHED, DANIEL, DAMA, ELAMOS,
BRACHEL, BEEL, SEGEN, GEMON,
DEMAS.

O Lord God, who art seated upon the
Heavens, and who regardest the abysses
beneath, grant unto me thy grace I beseech
thee, so that what I conceive in my mind I
may accomplish in my work, through thee, O
God, the sovereign ruler of all, who livest and
reignest unto the ages of the ages. Amen.

- These three days having passed, thou must have all things in readiness, as hath been said, and after this a day appointed and set apart. It will be necessary for thee to wait for the hour in which thou shouldst commence the operation; but when once it shall be commenced at this hour, thou shalt be able to continue it unto the end, seeing that it deriveth its force and virtue from its beginning, which extendeth to and spreadeth over the succeeding hours, so that the master of the art will be enabled to complete his work so as to arrive at the desired result.

Then you may begin to perform the said experiment, which you may complete at any time that has been noted, but if the time and day are not mentioned, use those discussed in the chapter on the hours.

And if the experiment requires an image of wax, or any other material, you must prepare it specially as described in Book II, Chapter 18.



Hermetic Garden (1624) by Daniel Stolcius

OF WAX AND VIRGIN EARTH

From Book II, Chapter 18

- Wax and virgin earth are also employed in many magical operations, whether to make images, or candles, or other things; therefore they should never have been put to any other use. The earth should be dug up with thine own hands, and reduced to a paste, without touching it with any instrument whatever, so that it be not defiled thereby.
- The wax should be taken from bees which have only made it for the first time, and it should never have been employed for any other purpose; and when thou shalt wish it to avail thyself of the one or the other, thou shalt before commencing the work repeat the following conjuration:

EXTABOR, NETABOR, SITACIBOR,
ADONAI, ON, LAZOMEN, MECHOR,
ASMODAH, ASCOBAC, COMTAC:

ERIONAS, PROFETAS, ALIOMAS,
CONAMAS, PAPIEREDOS, OSIANDOS,
NARBONIDAS, ALMAY, CACAY:

COAQNAY, EQUEVAT, DAMNAT,
VERNAS, COMPARES, SCIES,
GERADES, SERANTES, COPHILADES:

Ye angels of God be present, for I invoke ye
in my work, so that through you it may find
virtue and accomplishment. Amen.

- Recite, from the Psalms:

Domine exaudi orationem meam
Hear my prayer, O Lord

Exsurgat Deus et dissipentur inimici
Let God arise, let his enemies be scattered

Deus Deorum Dominus locutus est
The mighty God, even the Lord, hath spoken,
and called

Deus in nomine tuo saluum me fac
Save me, O God, by thy name

Deus noster refugium, et virtus
God is our refuge and strength

- And then say:

I exorcise thee, O creature of wax (or of
Earth), that through the holy name of God
and his holy angels thou receive blessing, so
that thou mayest be sanctified and blessed,
and obtain the virtue which we desire,

through the most holy name of ADONAI.
Amen.

- Sprinkle the wax and put it aside for use; but take note that the earth which should be dug up with thy hands should be prepared every time thou hast need thereof.

Afterwards you should say the following words over the matter prepared:

Noga, Jes, Asropolim, Asmo, Couau, Zedæ, Vesabaday,

Serim, Emis, Liuaria, Eurim, Babus, Jasator, Jehi,

Pirus, Theut, Vereset, Lanistarod, Ladonay, Eritret, Viloparas,

Tamis, Astropiel, Seriel, Accoponiël, Lucontaphoras, Latisten, Omoratos,

Epicharmas, Sophtorim, Pironias, Sonotrabas, Bislorium, Inopason, Necopolites,

Vsion, Omas, Cados, Moas, Sophina, Amos, Tratos,

Soma, Inaso, Jesel, Aby, Galien, Inauis, Astartem,

Astanimin, Daraucies, Affacum, Ara, Meli, Egeriel, Artabael,

Biliach, Boncifal, Osau, Arari, Zeuper, Mador, Ariel,

Zeuiet, Alnina, Latisten, Belfer, Emulzard, Aglato, Ton,

Ely, Phatexion, Zelatente, Pumaton, Tucon, Nastrashit, Meri,

Meauel, Genitu, Lerphoram, Caribom, Sugam, Acenide,
Calrmi,

Zacmeni, Bermona, Caaglaot, Temptator, Somniator,
Accusator.

I conjure you, all you ministers of love and fornication, him
who cast you down to Hell, and through all his names
which daily bind you, that you consecrate and confirm this
wax here present, that it may have the desired virtue which
it should potently gain, through the power and might of the
most holy Adonay, whose Malkuth, the Kingdom endures
through the ages of the ages. Amen.

Having completed these things, form the image as described in the
experiment, and if it is necessary to write on the image, use the
needle or quill pen and ink of the Art.

If incensing or other observances are required, see the instructions
in the relevant chapters.

And if an invocation should be made, let it be as specified above,
and at the end of your conjurations, make the fumigation, and hold
the image over the smoke, saying:

O Oriens, distinguished king who reigns and rules in the
East, whose rule and kingdom had its beginning in the ages,
and will last until the end of the ages.

O Paymon, mighty king who rules in the western part of
the sky.

O Egym, strong king, whose kingdom and rule extends to
the icy North.

O Amaymon, most noble king whose domain is in the South.

I powerfully invoke and arduously implore you, through him who spoke, and it was done, and who with a word alone created all, and whom all the creation obeys, through the seat of that majesty, through his will and his name, which existed before the ages were created, and who is described in four letters, Yod, He, Vau, He

And through all the Canderias, and their virtues, and through the emblems, and the names of the Creator,

So that this image here present may be appropriately consecrated and formed, that it may obtain the desired virtue. Through the most holy name Adonay, whose virtue has no beginning, and will have no end.

This done, conjure again using the conjuration specified in the experiment itself, and if the beloved arrives that very hour it is well.

If, however your beloved doesn't appear, put the image under the head of your bed, and within three days you will see a great wonder, for your beloved will come to you at once, or else will send a message to you.

If the image is painted, or engraved in any metal, or cast in lead or tin, let it be done as said, and if the experiment requires characters or names to be written or painted, use the paper, needle, quill pen and colours (or else ink), as described in the appropriate places, observing the days and hours, and all the necessary solemnities required by the experiment.

If however the experiment requires you to touch the loved-one, or put some brief (short summary or letter), or similar thing under

the threshold or other place which your beloved must pass, if the experiment requires some dust to be made and strewn about, or requires something to be drunk or eaten, make sure to solemnly observe the hours , times, materials, and tools, as described in the relevant chapters.

Afterwards, say the following oration over the dust to be scattered, or things to be drunk or eaten:

In whichever part of the world you may be, and by whatever names you may be called, I conjure and appeal to you:

O daemons who have the power to be overturn the hearts of men and women, through the one who created you out of nothing, that this night you immediately convene without delay, face to face, exert your force and influence over this thing, that it become consecrated, so that thereby it may accept the virtue of binding all men and women that I desire, with love for me.

Then perform those things described in the experiment, and with the experiment written with figures and characters in the name of whichever person, and such that she passes over it.

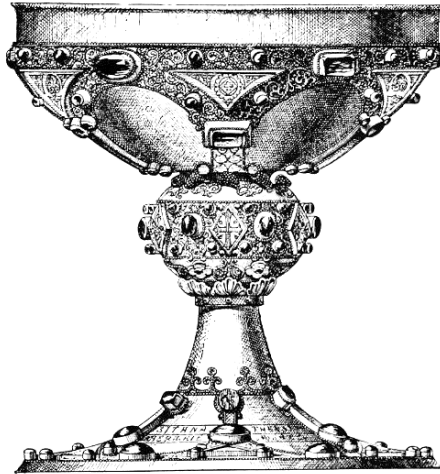
Once the characters, figure, image of wax or other materials has been prepared or inscribed, say over those things the following conjuration:

I conjure you Anael, Donquel, Teliel, Princes of Love, and whomever of your ministers that have the power to ignite passion for men and women, and kindle them with the fires of love.

I conjure you, I say, through him who sits above the cherubim contemplating the abyss, and through him who makes the world tremble, and whom all creations obey,

So that the One I Love will choose me, and fall in love with me, desires me, yearn for me, burn for me, and care little for all others, and the whole of my beloved's thoughts may be always on me.

Afterwards bury the experiment in the crossroad, then complete the experiment.



Chapter 12: Experiment of the Fruit

Experiment or Operation of the Fruit

When you wish to perform the experiment of the fruit, prepare the same in the appropriate day and hour.

It must be a beautiful fruit and spotless.

You should therefore take it in your hand in a secret place, and before you pick it from the tree (if it still requires harvesting), sprinkle it with the water of the art.

Then, in the secret place, pick it, using incense, and saying this oration over it:

O God almighty who created the Earth, and you yourself marvellously laboured to make Eve from Adam's side, who just as she had given him the fruit to eat, she caused him to sin; make it also that whosoever will eat or touch this fruit, will do my will always.

I conjure you, O fruit, through him who made you, and through these most sacred names—

EL, ELOHIM, ELOHA, EHEIE ASHER EHEIE,

And through the three princes of the angels of Paradise,

Michael, Gabriel, and Raphael,

And through all the heavens and host of angels.

Likewise, through the strength of God and his ineffable names, namely—

JOD, HE, VAU, HE, JAH, AGLA, PRIMATON,
SADAY, JAH, JAH, JAH, EL, EL, EL, ENSOPH,

Who created all things, and even the ages in the beginning of the ages, make it such that whosoever will eat or touch this fruit may have no rest, unless such person has completely fulfilled my Will.

I conjure you likewise O fruit, through Kether, through Hochma, through Binah, and through all the ten Sephiroth, and also through all demons of the infernal abyss, that whosoever I will give or show you, this fruit to, or have touched you, may such person be inflamed with the fire of

loyalty to me, so that such a person will not rest, unless my Will is completely fulfilled.

And if you have to write anything on the fruit, follow the teachings of this art.

Chapter 13: Experiment of Seeking Favor and Influence

If thou wishest to perform the experiment of seeking favour and influence, observe in what manner the Experiment is to be carried out, and if it be dependent upon the day and the hour, perform it in the day and the hour required, as thou wilt find it in the chapter concerning the hours.

If the experiment be one that requireth writing, thou shalt write as it is said in the chapter concerning the same.

If it be with penal bonds, pacts, and fumigations, then thou shalt cense with a fit perfume as is said in the chapter concerning suffumigations.

If it be necessary to sprinkle it with water and hyssop, then let it be as in the chapter concerning the same.

Similarly, if such experiment requires characters, names, or the like, let such names be written as the chapter concerning the writing of characters, and place the same in a clean place as hath been said. Then thou shalt repeat over it the following oration:

THE ORATION

O ADONAI, most holy, most righteous, and most almighty God, who hast made all things through thy mercy and righteousness wherewith thou art filled, grant unto us that we may be found worthy that this experiment may be found consecrated and perfect, so that the light may issue

from thy most holy seat, O ADONAI, which may obtain for us favor and influence. Amen.

This being said, thou shalt place it in clean silk, and bury it for a day and a night at the junction of four cross-roads; and whensoever thou wishest to obtain any grace or favor from any, take it, having first properly consecrated it according to the rule and place it in thy right hand, and seek thou what thou wilt it shall not be denied thee. But if thou doest not the Experiment carefully and rightly, assuredly thou shalt not succeed in any manner.

For obtaining grace and influence write down the following words:

SATOR, AREPO, TENET, OPERA, ROTAS,
IAH, IAH, IAH,
ENAM,
IAH, IAH, IAH,
KETHER, CHOKMAH, BINAH, GEDULAH,
GEBURAH, TIPHERETH, NETZACH, HOD, YESOD,
MALKUTH,
ABRAHAM, ISAAC, JACOB, SHADRACH,
MESHACH, ABEDNEGO,
Be ye all present in my aid and for whatsoever I shall desire to obtain.

Which words being properly written as above, thou shalt also find thy desire brought to pass.





"THE STRANGE WOMAN" AND HER SPIRITS, A.D. 1621

(From a contemporary drawing, Brit. Mus., Add. MS. 32496)

The Strange Woman and Her Spirits (1621)

Chapter 14: Experiment of Hatred

Regarding Experiments to be Made of Hatred and Discord

Experiments upon enemies may be performed in several ways, but, whether with waxen images or some other instrument, the particulars of each must be diligently and faithfully observed.

Should the day and hour fail thee, proceed as already laid down, and prepare the image or instrument proper to this effect in the order and manner thereof.

Fumigate with the proper perfumes, and if writing be required on the image, let it be done with the needle or stylet of the art, as aforesaid.

Next recite the following words once over the said image:

VSOR, DILAPIDATOR, TENTATORE—
SOMNIATORE, DEVORATOR, CONCISOR, ET
SEDUCTOR:

O all ye ministers and companions, I direct, conjure, constrain and command you to fulfil this behest willingly, namely, straightway to consecrate this image, which is to be done in the name of [*utter the full name of the one directed*], that as the face of the one is contrary to the other, so the same may never more look upon another.

Deposit the image in some place perfumed with evil odours, especially those of Mars, such as sulphur and assafoetida (asafetida powder, or devil's dung). Let it remain there for one night, having duly asperged it, observing the proper hour and time.

Do likewise when the experiment is performed with characters and names, by touching the lovers with words, or by whatsoever other manner. But when the experiment is made by giving something to be eaten, the same must be performed on the day and hour proper to this work.

All things being prepared, place them before you, and say:

Where are ye, SOMNIATOR, VSOR, DILAPIDATOR,
TENTATOR, DIVORATOR, CONCISOR,
SEDUCTOR, ye who sow discord, where are you? Ye who
infuse hatred and propagate enmities,

I conjure you by him who hath created you for this
ministry, to fulfill this work, in order that whenever N.
shall eat of like things, or shall touch them, in whatsoever
manner, never shall he go in peace.

Give then whatsoever you please to the person designated, but let it
be in the hour of Saturn or that of Mars, observing all things
needful for such experiments.



Chapter 15: Operations of Mockery and Scorn

How Operations of Mockery and Scorn Should Be Prepared

Experiments relating to mockery and scorn (trickeries and deceptions) may be performed in many ways.

When thou shalt wish to practice these experiments with regard to any person, thou shalt observe the day and the hour as we have already said.

Should it be necessary to write characters or words, it should be done upon virgin paper, as we shall show farther on.

As for the ink, if it be not specially ordained in this operation, it is advisable to use the blood of a bat with the pen and the needle of art.

But before describing or writing the characters or names, all the necessary rules should be observed as given in the proper chapters, and having carefully followed out all these, thou shalt pronounce with a low voice the following words:

ABBAC, ABDAC, ISTAC, AUDAC, CASTRAC, CUAC,
CUSOR, TRISTATOR, DERISOR, DETESTATOR,
INCANTATOR:

Come hither all ye who love the times and places wherein all kinds of mockeries and deceits are practiced.

And ye who make things disappear and who render them invisible, come hither to deceive all those who regard these things, so that they may be deceived, and that they may seem to see that which they see not and hear that which they hear not, so that their senses may be deceived, and that they may behold that which is not true.

Come ye then hither and remain, and consecrate this enchantment, seeing that God the Almighty Lord hath destined ye for such.

When this experiment is completed in this manner in the hour and time which we have shown and taught, also the foregoing words should be written with the pen as hereinafter ordained:

ABBAC, ABDAC, ISTAC, AUDAC, CASTRAC, CUAC,
CUSOR, TRISTATOR, DERISOR, DETESTATOR,
INCANTATOR

But if the experiment be performed in a different way, yet shalt thou always say the aforesaid words, and they should be repeated as before given.

If thou practicest these things in this manner correctly, thou shalt arrive at the effect of thine operations and experiments by the which thou mayest easily deceive the senses.

Chapter 16: Extraordinary Experiments and Operations

We have spoken in the preceding chapters of common experiments and operations, which it is more usual to practice and put in operation, and therein thou mayest easily see that we have told thee sufficient for their perfection.

In this chapter we treat of extraordinary and unusual experiments, which can also be done in many ways.

None the less should those who wish to put in practice the like experiments and operations observe the days and hours as is laid down in the proper chapters, and should be provided with virgin paper and other necessary things.

Having prepared a similar experiment thou shalt say:

PRAYER

O God, who hast created all things, and hast given unto us discernment to understand the good and the evil; through thy holy name, ADONAY, and through your sacred name which the seven choirs of angels assisting before your face, ever proclaim with incessant voices, and through these holy names:

The Tetragrammaton, Yahweh, Yod He Vau He

El
Elohim
Eloah
Elohai
El Shaddai
Tzevaot

Do thou, O Lord, grant that this experiment may become true and veritable in my hands through thy holy seal.

O ADONAI, whose reign and empire remaineth eternally and unto the ages of the ages. Amen.

This being done, thou shalt perform the experiment, observing its hour, then say the following song:

ASNORIDA, DICTILORIDA, TRESAY,
BESSAY, HISTAN, APASSAN,
IRUSOLATOS, ENITORITOS, TERUFIEL,
ACUSIEL, TANGADIAT, RIZONAT,
FACULTASIM, ASTRABAIM, DARANI,
ARBEI, ARFUSA, ASTARA:

And all you spirits named, come from whichever part of the universe you be—

To aid and assist us in this experiment so that through you it may be consecrated, and strengthened, and confirmed, though words be omitted.

Through the most sacred name ADONAY, who lives and reigns without end, through the all the ages of the ages.

And thou shalt perfume and incense as is laid down in the proper chapter; sprinkling with exorcised water, and performing all the ceremonies and solemnities as we shall instruct thee in the second book of our Key.

And if the time is not specified, let it be in the day and hour of Mercury.

Chapter 17: The Holy Pentacles or Medals

Concerning the Holy Pentacles or Medals

The medals or pentacles, which we make for the purpose of striking terror into the spirits and reducing them to obedience, have besides this wonderful and excellent virtue.

If thou invokest the spirits by virtue of these pentacles, they will obey thee without repugnance, and having considered them they will be struck with astonishment, and will fear them, and thou shalt see them so surprised by fear and terror, that none of them will be sufficiently bold to wish to oppose thy will.

They are also of great virtue and efficacy against all perils of earth, of air, of water, and of fire, against poison which hath been drunk, against all kinds of infirmities and necessities, against binding, sortilege, and sorcery, against all terror and fear, and wheresoever thou shalt find thyself, if armed with them, thou shalt be in safety all the days of thy life.

Through them do we acquire grace and good-will from man and woman, fire is extinguished, water is stayed, and all creatures fear at the sight of the names which are therein, and obey through that fear.

These pentacles are usually made of the metal the most suitable to the nature of the planet; and then there is no occasion to observe the rule of particular colours.

They should be engraved with the instrument of art in the days and hours proper to the planet.

Saturn ruleth over lead;
Jupiter over tin;
Mars over iron;
the Sun over gold;
Venus over copper;
Mercury over the mixture of metals; and
the Moon over silver.

They may also be made with exorcised virgin paper and with the quill pen and ink of the Art, writing thereon with the colours adopted for each planet, referring to the rules already laid down in the proper chapters, and according to the planet with which the pentacle is in sympathy.

Wherefore unto:

Saturn the colour of black is appropriated;
Jupiter ruleth over celestial blue;
Mars over red;
the Sun over gold, or the colour of yellow or citron;
Venus over green:
Mercury over mixed colours;
the Moon over silver, or the colour of argentine earth.

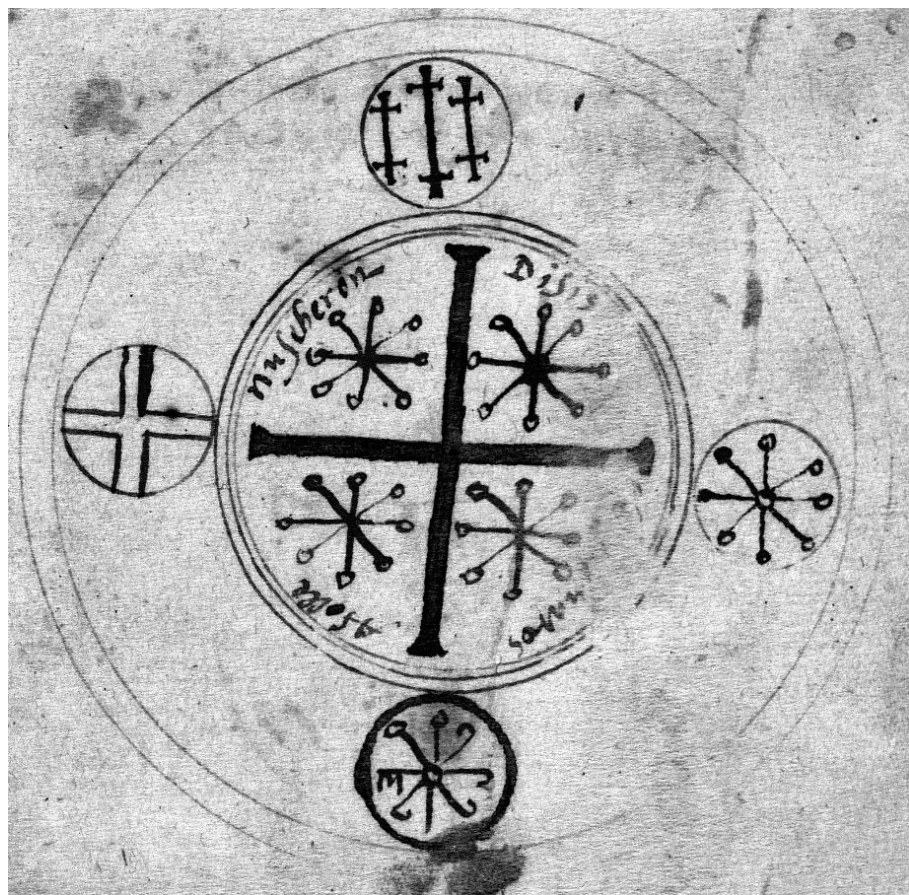
The matter of which the pentacle is constructed should be virgin, never having been used for any other purpose; or if it be metal it should be purified by fire.

As regards the size of the pentacles it is arbitrary, so long as they are made according to the rules, and with the requisite solemnities as hath been ordained.

Adore and revere the most holy names of God which are found in these pentacles and characters, for without this never shalt thou be able to come to the end of any enterprise, nor to accomplish the Mystery of Mysteries.

Above all things, remember that to perform any of these operations thou must be pure in body and mind, and without blemish, and omit not any of the preparations.

This Key, full of mysteries, hath been revealed unto me by an Angel. Accursed be he who undertaketh our art without having the qualities requisite to thoroughly understand our Key, accursed be he who invoketh the name of God in vain, for such an one prepareth for himself the punishments which await the unbelievers, for God shall abandon them and relegate them unto the depths of Hell amongst the impure spirits. For God is great and immutable; he hath been forever, and he shall remain even unto the end of the ages.



From the *Clavicula Salomonis* en andere magische tractaten en voorschriften
Jābir ibn Ḥayyān, Abū Mūsā, et al. (1315)

THE GRAND PENTACLE

The Mystical Figure of Solomon



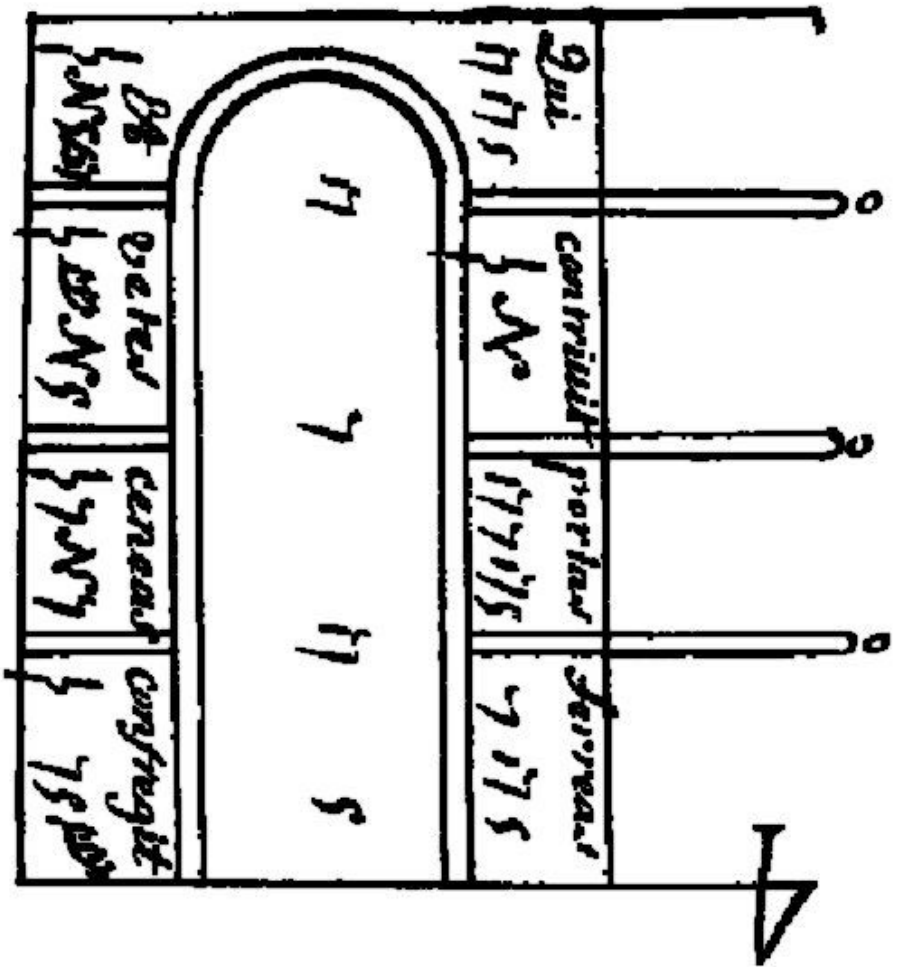
Also known as the Sigillum Dei Aemeth

It should be written on virgin parchment, which paper should be tinted green. The circle with the 72 divine letters should be red or the letters may be gold. The letters within the pentacle should be the same red, or sky blue everywhere, with the great name of God in gold. It serves to convene all spirits; when shown to them they will bow and obey you.



The Seven Planets with the Signs of the Zodiac by Hans Sebald Beham (1539)

Pentacles of the Moon



The first pentacle of the Moon.

This and the following serve to call forth and invoke the spirits of the Moon; and it further serveth to open doors, in whatever way they may be fastened.

The pentacle is a species of hieroglyphic representation of a door or gate.

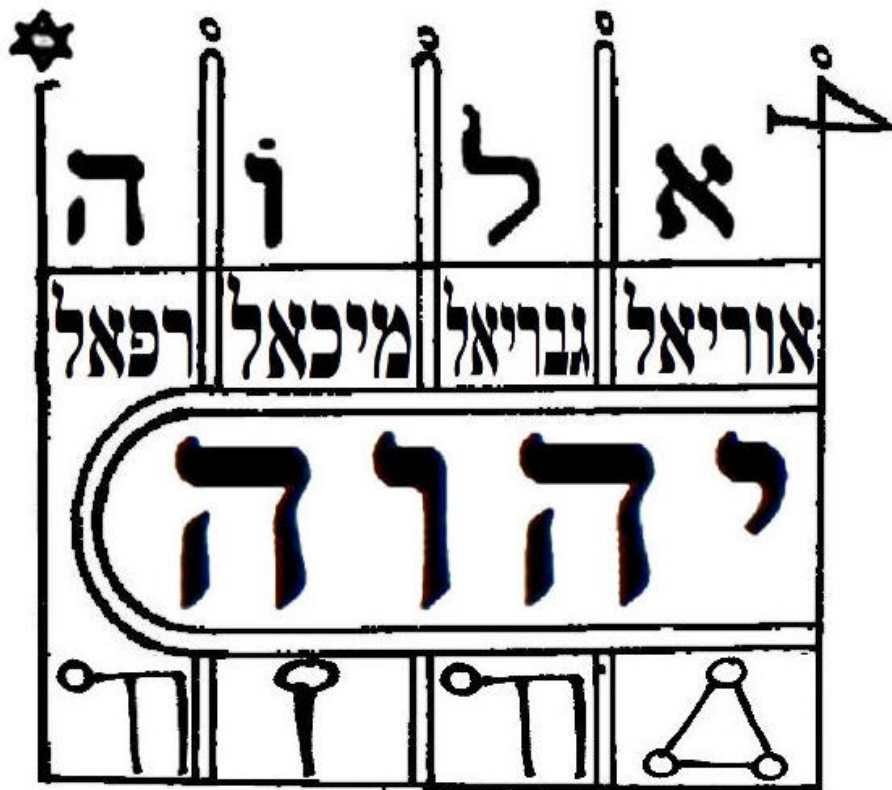
In the centre is written the name IHVA.

On the right hand are the names IHV, IHVH, AL, and IHH.

On the left hand are the names of the angels: Schioel, Vaol, Yashiel, and Vehiel.

The versicle above the names on either side, is from Psalm 107: 16:

He hath broken the gates of brass, and smitten the bars of iron in sunder.





The second pentacle of the Moon.

This serveth against all perils and dangers by water, and if it should chance that the spirits of the Moon should excite and cause great rain and exceeding tempests about the circle, in order to astonish and terrify thee; on showing unto them this pentacle, it will all speedily cease.

The seal features a hand pointing to the name El:

אל

And also, the hand, and Finger of God points to the name of the angel Abariel.

The verse inscribed around the seal is from Vulgate, Psalm 55:11:

In Deo laudabo verbum; in Domino laudabo sermonem. In Deo speravi: non timebo quid faciat mihi homo.

Read and recite from KJV, Psalm 56:11:

In God have I put my trust: I will not be afraid what man can do unto me.





The third pentacle of the Moon.

This being duly borne with thee when upon a journey, if it be properly made, serveth against all attacks by night, and against every kind of danger and peril by water.

The Hand of God is pointing to ADNI, the Lord,
Aleph - Daleth - Nun - Yod:

א ד נ י

Below are the names of two angels of the Moon:

Aub
Vevaphel

The verse inscribed around the medal is from Vulgate, Psalm 69:

Deus in adiutorium meum intende Domine ad adiuvandam
me festina.

Read and recite from KJV, Psalm 40. 13:

Be pleased O Yahweh (IHVH) to deliver me, O Yahweh
(IHVH), make haste to help me.

Other names of angels
and spirits of the Moon:

Abariel
Azarel
Chasmodai
Devachiah
Elemiel
Hasmodai
Kyriel
Ophaniel
Phul
Sophiel
Tzedeqiah
Vehiel
Yahel





The fourth pentacle of the Moon.

This defendeth thee from all evil sources, and from all injury unto soul or body.

Its angel, Sophiel, giveth the knowledge of the virtue of all herbs and stones; and unto whomsoever shall name him, he will procure the knowledge of all.



The Hand of God points to the divine name Eheieh Asher Eheieh:

אֶהְיֶה אֲשֶׁר אֶהְיֶה

'ehyeh 'ăšer 'ehyeh
“I Am that I Am”

Eheieh Asher Eheieh can also mean: I Am who I Am, I Am what I Am, I Create what I Create, and I Will Be what I Will Be.

Below it are the names of two angels of the Moon:

Yahel
 Sophiel

The verse inscribed around the medal is as follows:

*Confundantur qui me persequuntur, et non confundar ego:
 paveant illi, et non paveam ego.*

Jeremiah 17:18:

Let them be confounded who persecute me, and let me not be confounded; let them fear, and not I.



The fifth pentacle of the Moon.

It serveth to have answers in sleep.

Iachadiel (a fallen angel) serveth unto destruction and loss, as well as unto the destruction of enemies.

Thou mayest also call upon him by Abaddon and Dalé, names that the angel Iachadiel uses after falling from Grace.

Iachadiel as Abaddon and Dalé can ward against all phantoms of the night, and can summon the souls of the departed from Hades.



Angelic Choirs Circling the Abode of God from Dantes Paradiso (1892) by Gustave Dore

Depicted on the pentacle, the Hand of God points to the divine names Yahweh (IHVH) and Elohim:

יהוה

Yahweh (IHVH)

אלהים

Elohim

Abaddon, meaning doom, with its Greek equivalent Apollyon, is an Angel of the Abyss.

אַבְדֹן

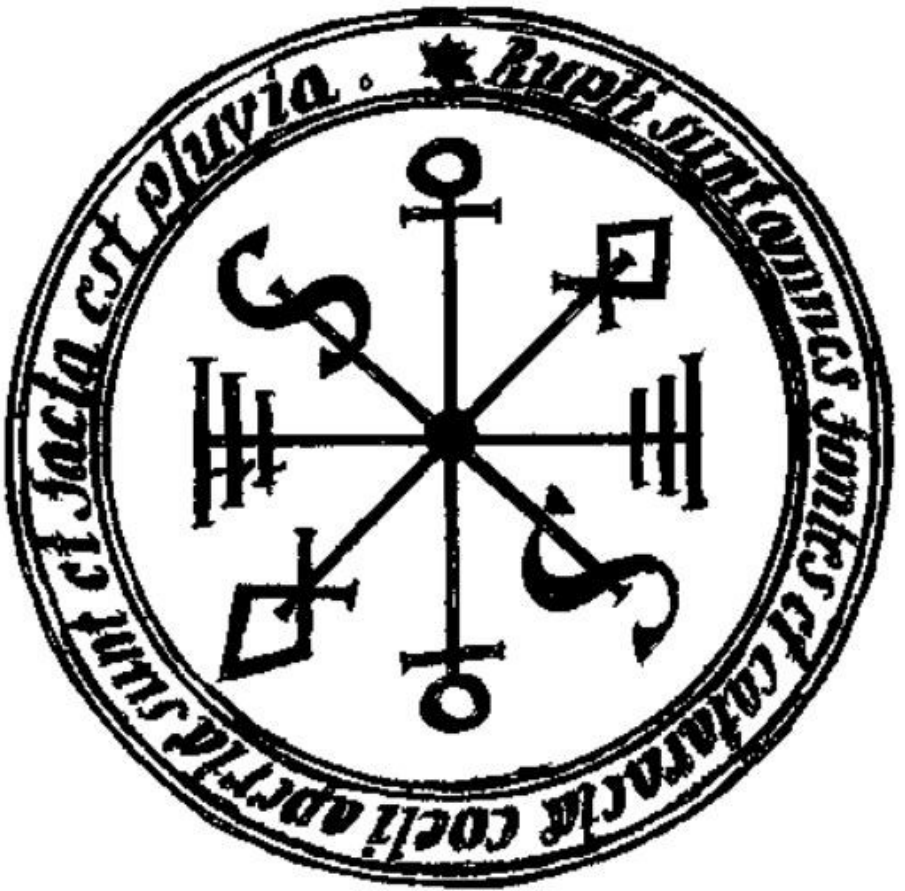
Abaddon

Iachadiel is an angel of the Moon who can be called upon to bring about destruction and loss. Also invoke Iachadiel in spells of necromancy.

Inscribed around the medal is a passage from Psalm 68:1:

Exurgat (*exsurgat) Deus et dissipentur inimici eius et fugiant qui oderunt eum a facie eius.

Let God arise, and let his enemies be scattered; let them also who hate him flee before him.



The sixth pentacle of the Moon.

This is wonderfully good, and serveth excellently to excite and cause heavy rains, if it be engraved upon a plate of silver; and if it be placed under water, as long as it remaineth there, there will he rain.

Inscribed around the pentacle is a passage from Genesis 7:11-12:

Mensis, rupti sunt omnes fontes abyssi magnae, et cataractae caeli apertae sunt: et facta est pluvia super terram.

The inscription reads as follows:

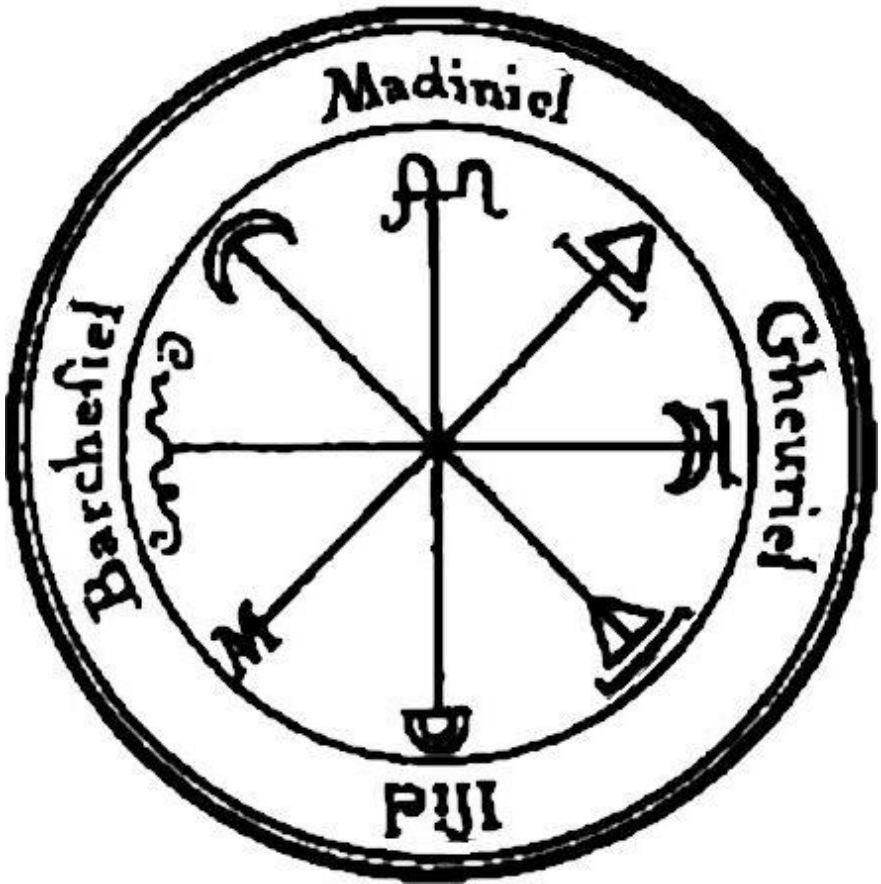
All the fountains of the great deep broken up, and the windows of heaven were opened: and the rain was upon the earth.

The pentacle should be engraved, drawn, or written in the day and hour of the Moon.



Altarpiece of the Three Archangels (1516) by Marco d'Oggiono

Pentacles of Mars



The first pentacle of Mars

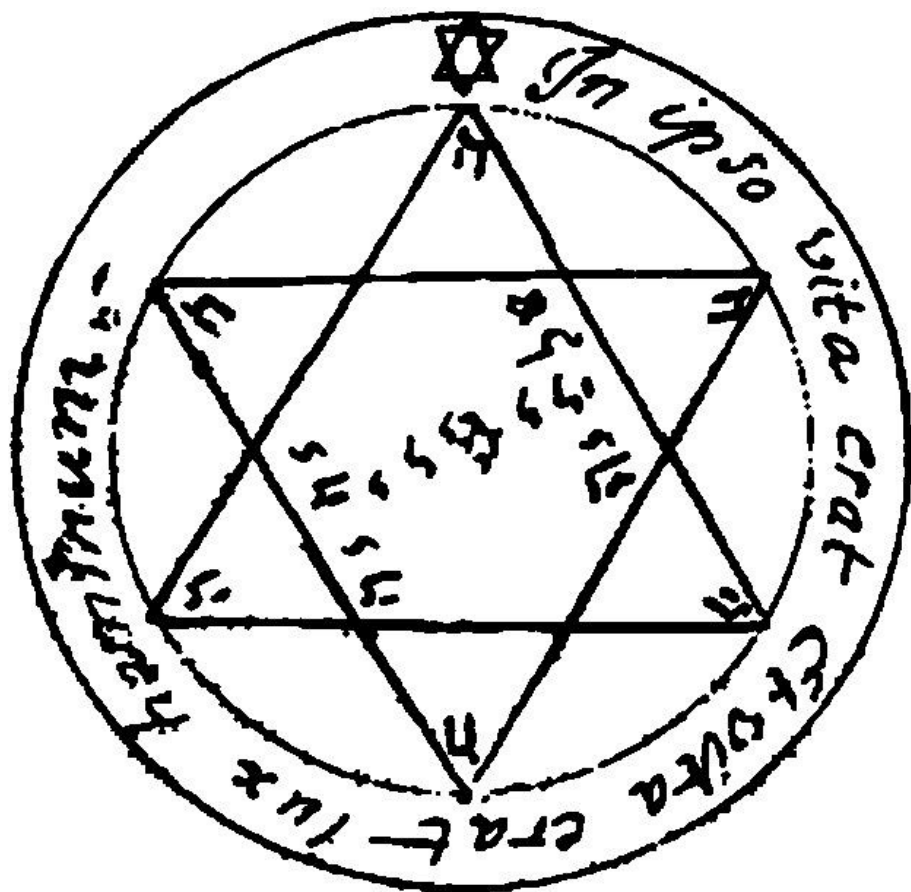
It is proper for invoking spirits of the nature of Mars, especially those which are written in the pentacle.

Inscribed around the seal of Mars are the names of the four Angels:

Madimiel (angel of Mars), Bartzachiah, Eschiel, Ithuriel



The Seven Planets with the Signs of the Zodiac by Hans Sebald Beham (1539)



The second pentacle of Mars

This pentacle serveth with great success against all kinds of diseases, if it be applied unto the afflicted part.

The letter Hé is inscribed into the five angles of the hexagram:



Within the same the names:

יהוה

IHVH

יהשוה

IHShVH Yeheshuah

(the mystic Hebrew name for Joshua or Jesus, formed of the ordinary IHVH with the letter Sh placed therein as emblematical of the spirit)

אלהים

Elohim

Around it is the sentence, John 1:4:

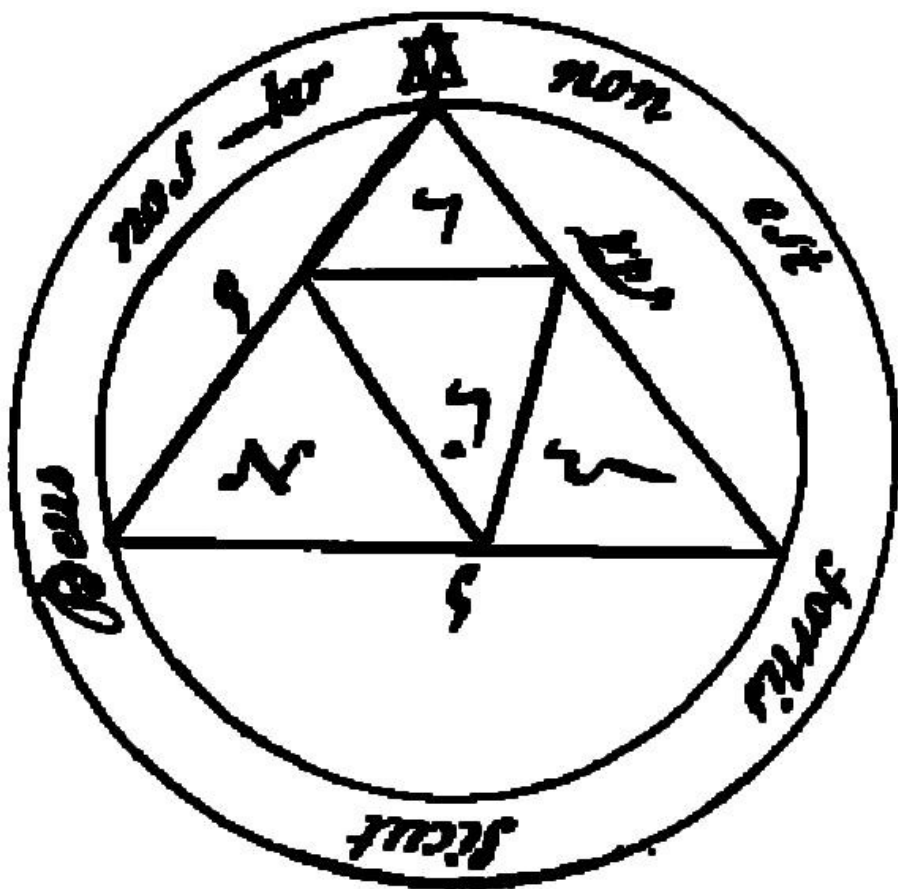
In him was life; and the life was the light of men.

KJV

In ipso vita erat, et vita erat lux hominum.

Latin Vulgate





The third pentacle of Mars

It is of great value for exciting war, wrath, discord, and hostility; also for resisting enemies, and striking terror into rebellious spirits; the names of God the all-powerful are therein expressly marked.

In the centre is the great letter Vau, the signature of the Qabalistic Microprosopus



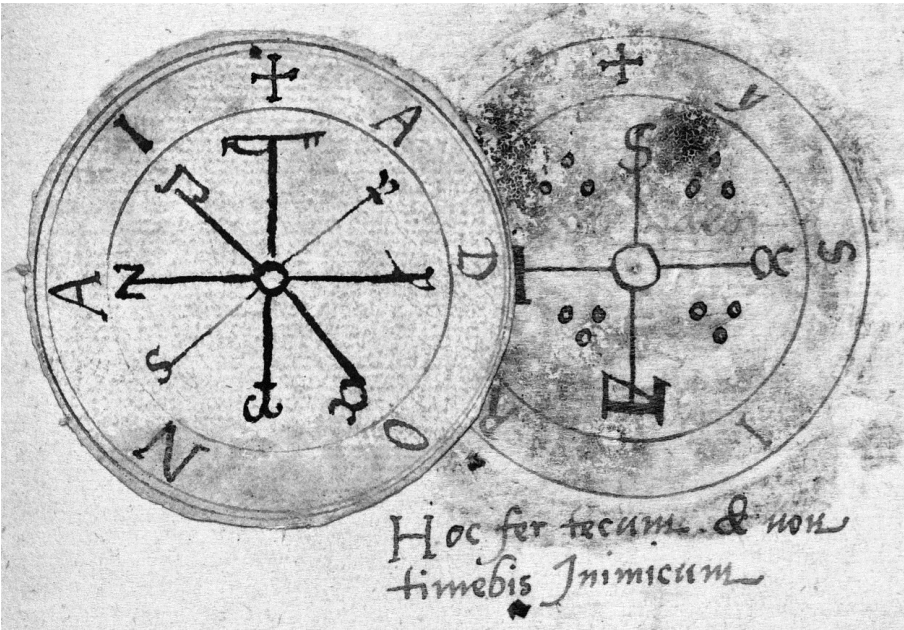
The letters of the names:

אֱלֹהִים Eloah

שְׁדַי אֱלֹהִים Shaddai

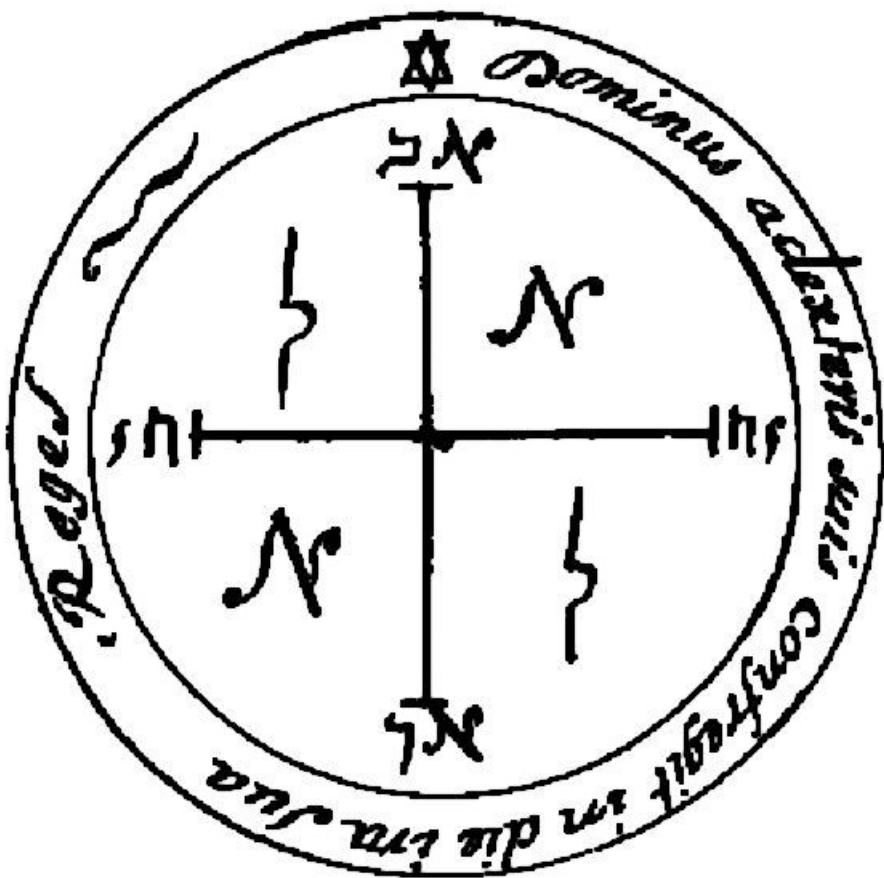
Inscribed around the circle is 1 Samuel 2:2:

Non est fortis sicut Deus noster.
There is no rock like our God.



THE SOLOMONIC PENTACLES

From the *Clavicula Salomonis en andere magische tractaten en voorschriften*
Jābir ibn Ḥayyān, Abū Mūsā, et al. (1315)



The fourth pentacle of Mars

It is of great virtue and power in war, wherefore without doubt it will give thee victory.

Among the four quadrants, letters to the name Agla:

Along the wheel, the letters to the name IHVH, starting from the descendant point, clockwise, ending at the imum coeli:

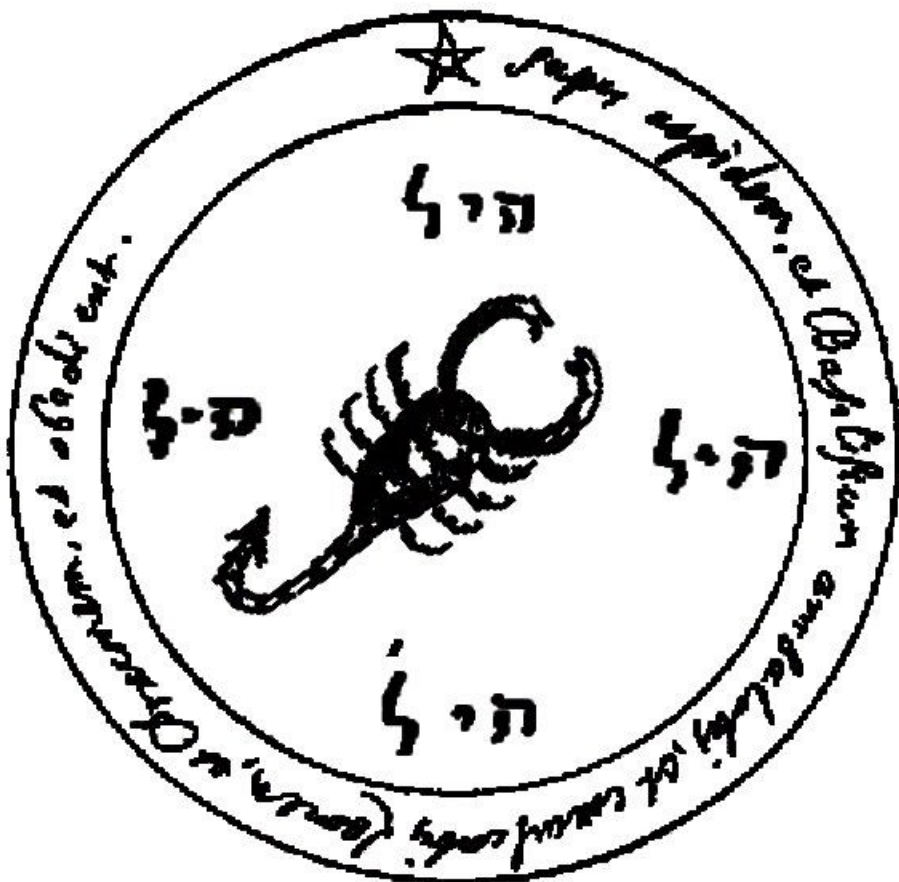
Encircling the seal is Psalm 110:5 (Vulgate 109):

Dominus a dextris tuis confregit in die irae suae reges mundi.

Lord at thy right hand shall wound even kings of the world in the day of his wrath.



The Necromancer (1825)



The fifth pentacle of Mars

Write thou this pentacle upon virgin parchment or paper, because it is terrible unto the demons, and at its sight and aspect they will obey thee, for they cannot resist its presence.

Around the figure of the scorpion is the word HVL.

The versicle is from Psalm 91. 13:

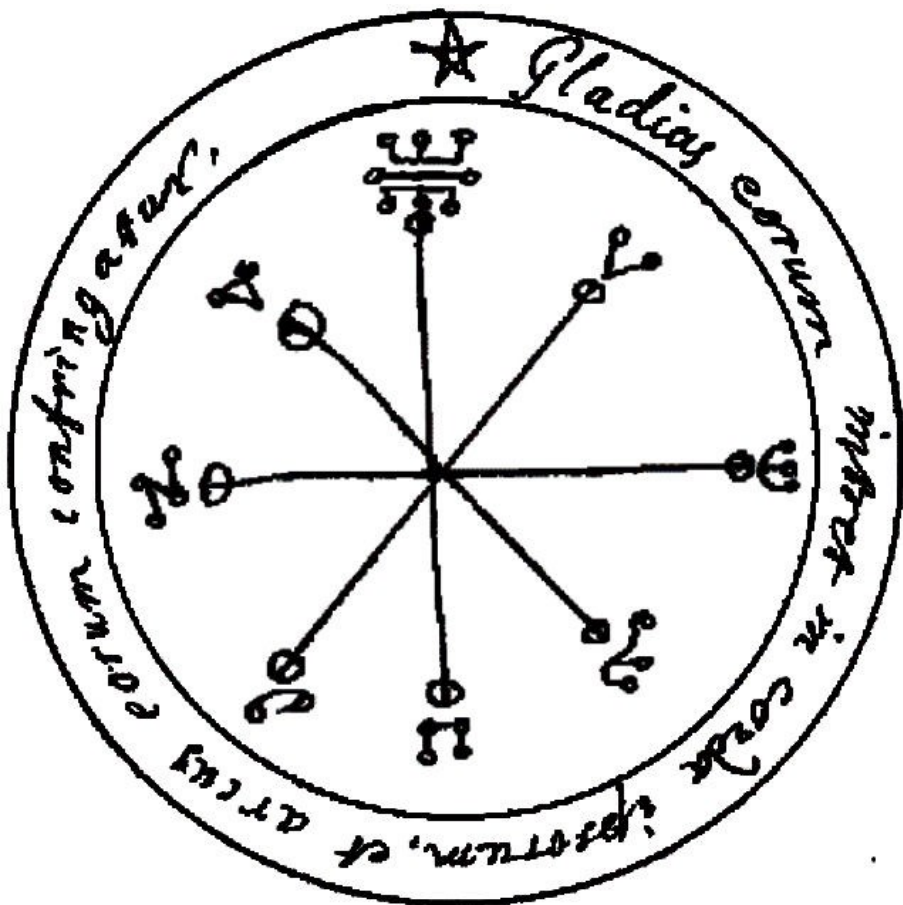
Thou shalt go upon the lion and adder, the young lion and the dragon shalt thou tread under thy feet.

The verse reads:

Super aspidem et basiliscum ambulabis et; conculcabis
leonem et draconem.



The Magic Circle (1886) by John William Waterhouse



The sixth pentacle of Mars

It hath so great virtue that being armed therewith, if thou art attacked by any one, thou shalt neither be injured nor wounded when thou fightest with him, and his own weapons shall turn against him.

Around the eight points of the radii of the pentacle are the words:

Elohim qeber, Elohim hath covered (or protected)

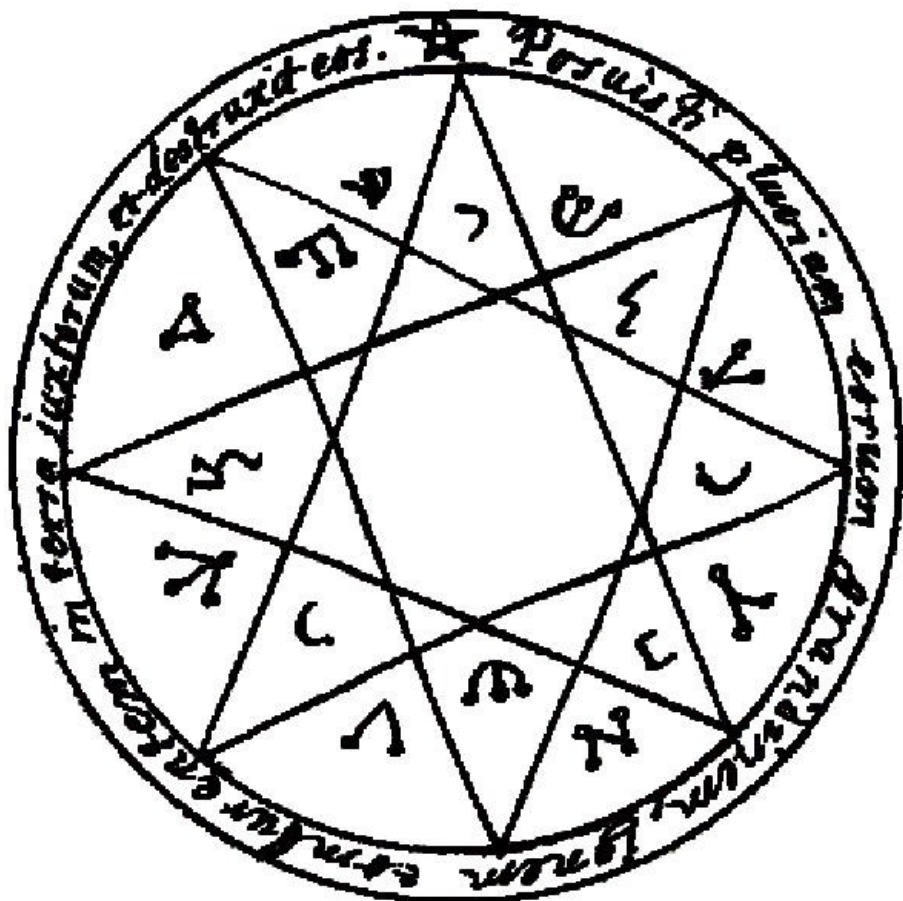
The letters are written in the secret alphabet of Malachim, or the writing of the angels.

The versicle is from Psalm 37. 15:

Gladius eorum intret in corda ipsorum et arcus ipsorum confringatur.

Their sword shall enter into their own heart, and their bow shall be broken.





The seventh pentacle of Mars

Write thou this upon virgin parchment or paper with the blood of a bat, in the day and hour of Mars; and uncover it within the circle, invoking the demons whose names are therein written; and thou shalt immediately see hail and tempest.

In the center of the pentacle are the divine names, El and Yiai, which have the same numerical value when written in Hebrew. The letters in Hebrew, and in the secret alphabet called the Celestial, compose the names of spirits.

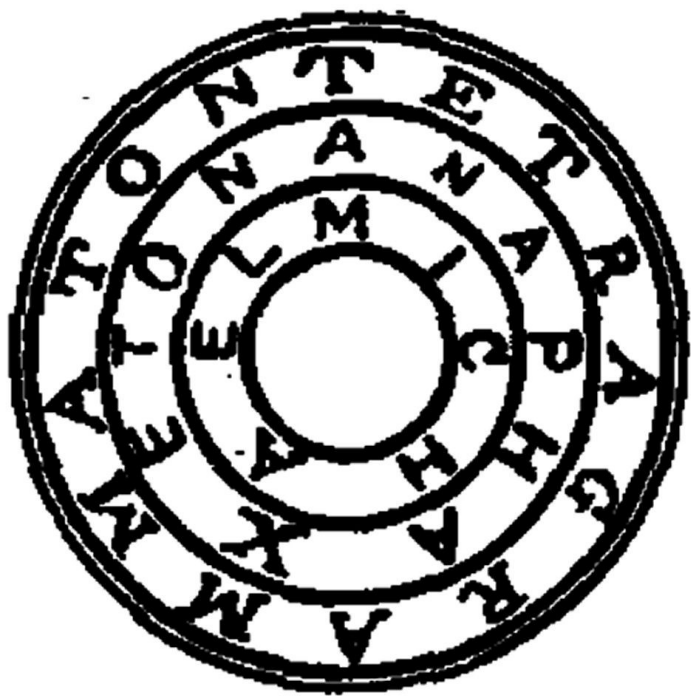
Round the pentacle is inscribed the following:

He gave them hail for rain, and flaming fire in their land. He smote their vines also, and their fig-trees.

Psalm cv. 32, 33.

The verse reads:

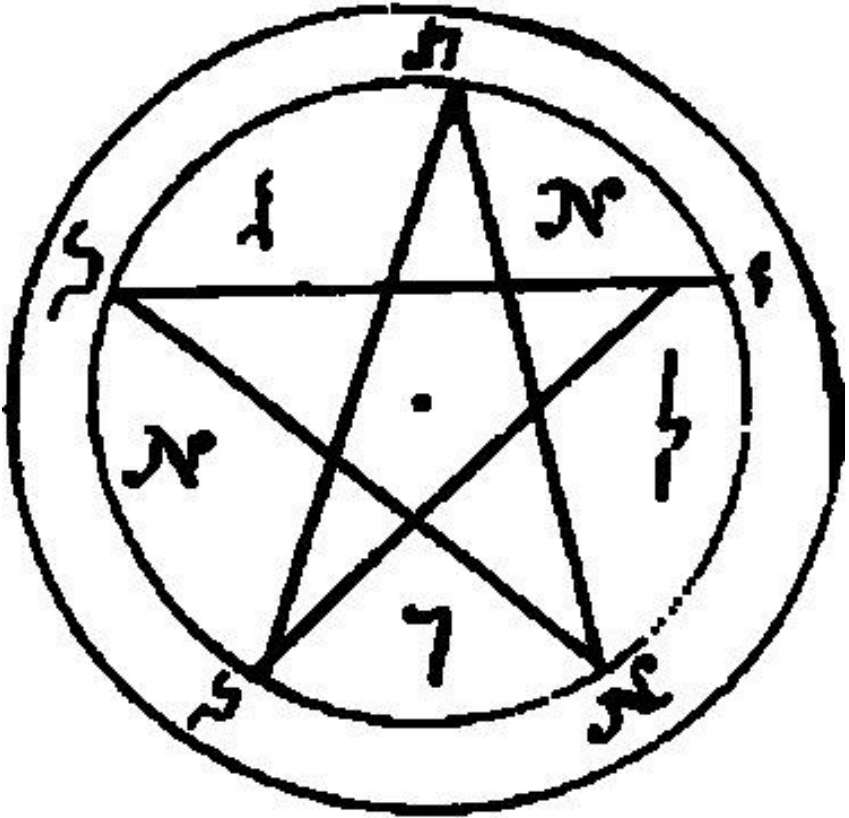
Posuit pluvias eorum grandinem ignem conburentem in terra ipsorum destruxit vineas eorum.



THE MAGIC RING OR DISC OF SOLOMON
From the Goetia, or the Lesser Key of Solomon

Carve the Magic Ring on a disc of gold or silver. Used as a shield of protection by the exorcist against Evil Spirits and Demons.

Pentacles of Mercury



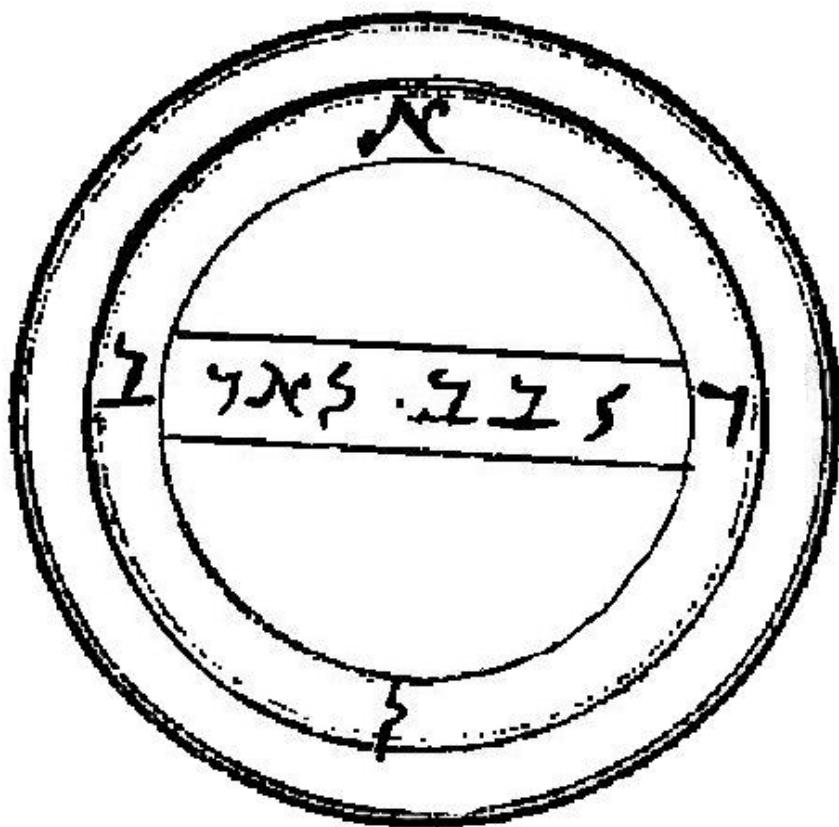
The first pentacle of Mercury.

It serveth to invoke the spirits who are under the Firmament.

Letters forming the names of the spirit Agiel:

אגיאֵל

Agiel

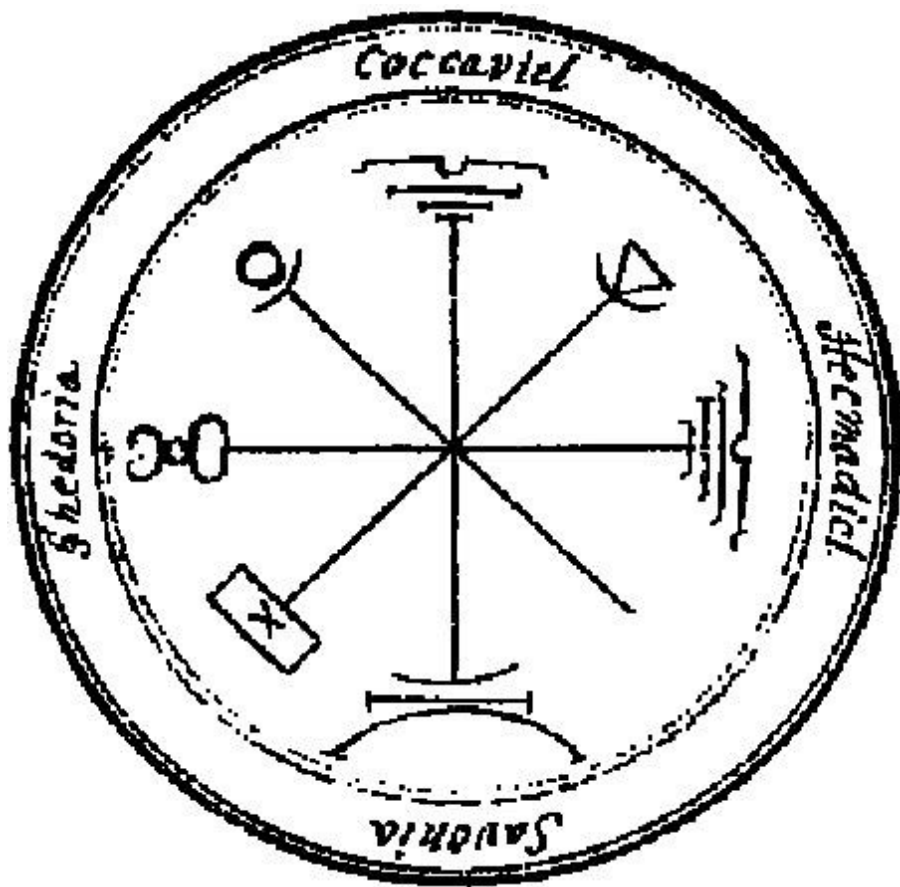


The second pentacle of Mercury.

The spirits herein written serve to bring to effect and to grant things which are contrary unto the order of Nature; and which are not contained under any other head. They easily give answer, but they can with difficulty be seen.

The letters form the names of Böel:

בואל



The third pentacle of Mercury.

This and the following serve to invoke the spirits subject unto Mercury; and especially those who are written in this pentacle.

Inscribed at the four corners of the seal are four angels of Mercury:

Kokaviel
 Ghedoriah
 Savaniah
 Chokmahiel



The Seven Planets with the Signs of the Zodiac by Hans Sebald Beham (1539)

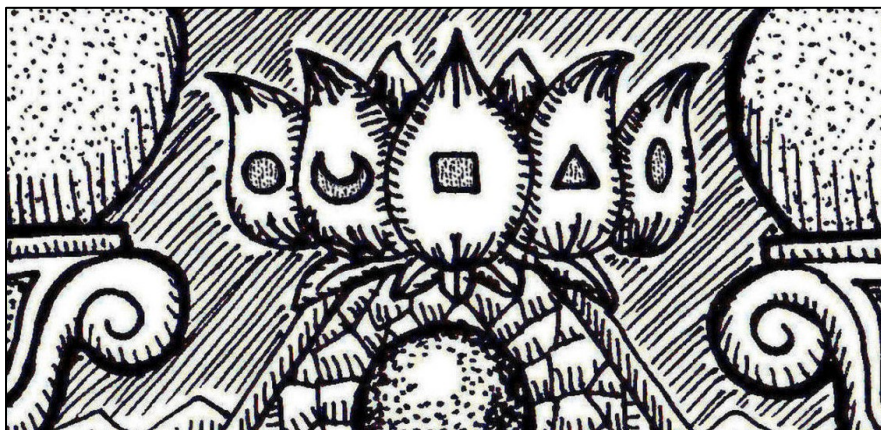


The fourth pentacle of Mercury.

This is further proper to acquire the understanding and knowledge of all things created, and to seek out and penetrate into hidden things; and to command those spirits which are called Allatori to perform embassies. They obey very readily.

In the center is the name of God, El:

אל



The Hebrew letters inscribed about the dodecagram (a star polygon with 12 vertices) make the sentence:

IHVH, fix thou the Volatile, and let there be unto the void restriction

Alternatively, inscribed within the dodecagram can make the following passage, one word per angle inside the dodecagram and one per each corner outside of it:

In the name of the Holy One, IHVH, I call from all four corners, come forth Allatori, for I seek to employ your talents.

The verse inscribed around the pentacle reads:

Sapientia et virtus in domo eius, et scientia omnia rerum apud eum in saeculorum saeculi

Wisdom and virtue are in his house, and the Knowledge of all things remaineth with him forever

Alternatively, the verse can read:

Et tunc cognovi esse in me scientia cunctarum creaturas, tam quae in coelo, quam quae sub coelo sunt



The fifth pentacle of Mercury.

This commandeth the spirits of Mercury, and serveth to open doors in whatever way they may be closed, and nothing it may encounter can resist it.

Inscribed around the medal is a passage from Vulgate, Psalm 23:7:

Attollite portas, principes, vestras, et elevamini, portae aeternales, et introibit rex glorie.

Within the pentacle are the names:

אב Ab	אל El
יה H - V	יה H - I

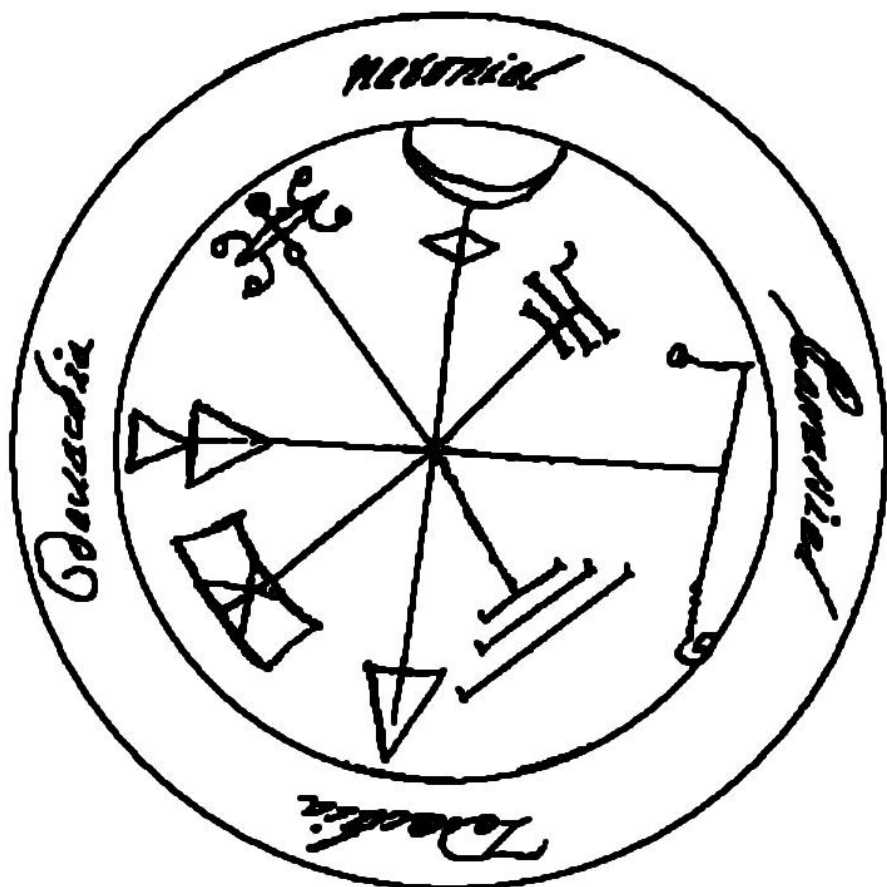
Which are: El Ab, God the Father, and IHVH (or YHWH).

Read and recite from KJV, Psalm 24:7:

Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in.



Pentacles of Jupiter

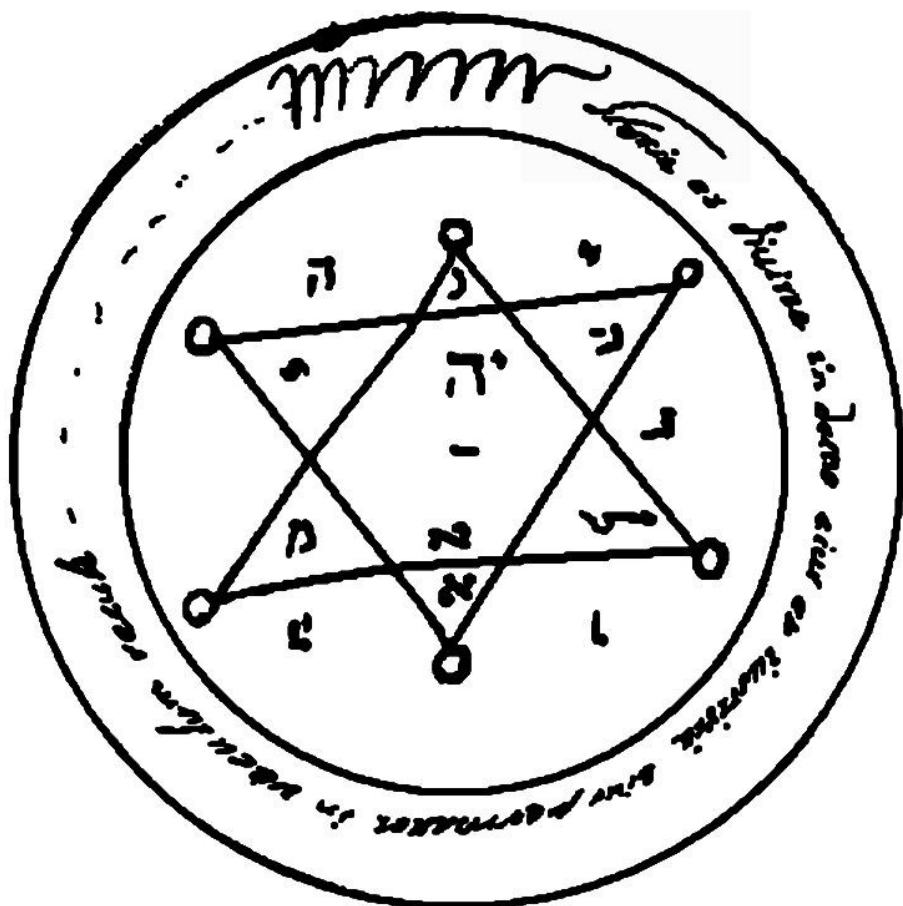


The first pentacle of Jupiter.

This serveth to invoke the spirits of Jupiter, and especially those whose names are written around the pentacle, among whom Parasiel is the lord and master of treasures, and teacheth how to become possessor of places wherein they are. Around the Seal are the four Angel names: Netoniel, Devachiah, Tzedeqiah, and Parasiel, in either Hebrew or Roman letters.



The Seven Planets with the Signs of the Zodiac by Hans Sebald Beham (1539)

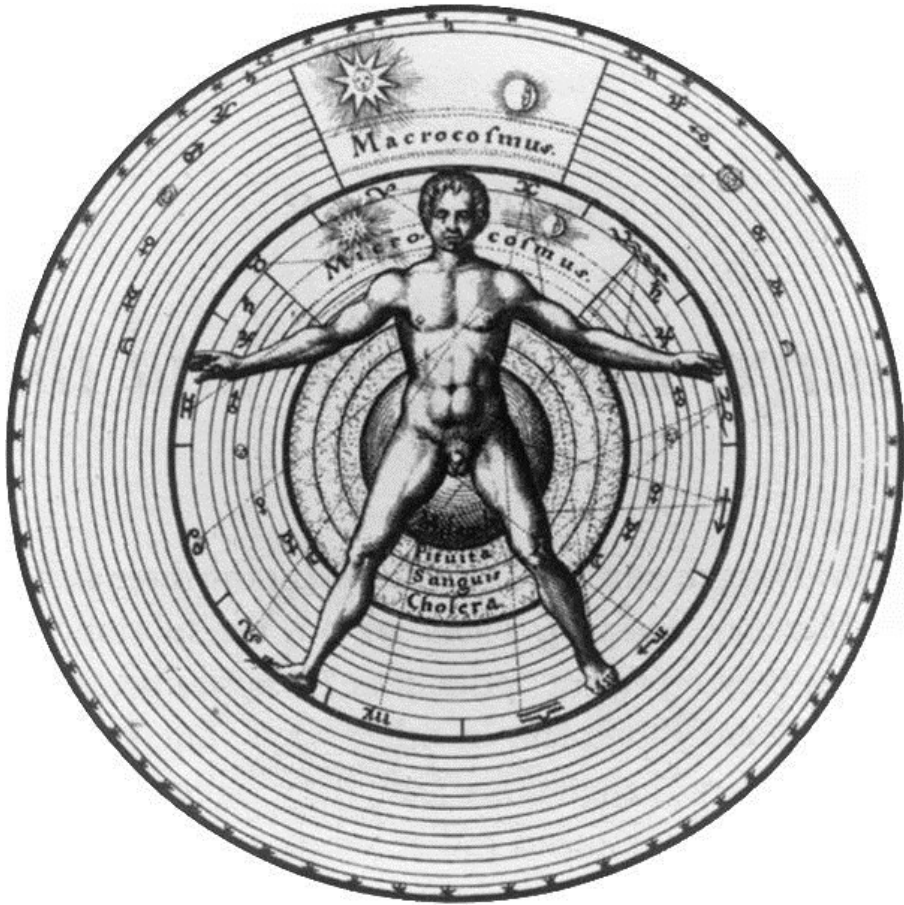


The second pentacle of Jupiter.

This is proper for acquiring glory, honors, dignities, riches, and all kinds of good, together with great tranquillity of mind; also, to discover treasures and chase away the spirits who preside over them. It should be written upon virgin paper or parchment, with the pen of the swallow and the blood of a bat or screech-owl.

In the center of the hexagram are the letters of the name AHIH, Eheieh. In the upper and lower angles of the same, those of the name AB, the Father; in the remaining angles those of the name

IHVH. Encircling the seal: Wealth and riches shall be in his house: and his righteousness endureth for ever. (Psalm 112:3, KJV). Or write: Gloria et divitiae in domo ejus, et justitia ejus manet in saeculum saeculi. (Psalm 111:3, Latin Vulgate)



The Vitruvian Man by Robertus de Fluctibus

Man, the Microcosm, within the Universal Macrocosm



The third pentacle of Jupiter.

This defendeth and protecteth those who invoke and cause the spirits to come. When they appear show unto them this pentacle and immediately they will obey.

In the upper left corner is the magical seal with the letters of the name IHVH inscribed in a ring, counter-clockwise.

Above to the right is the name Adonai.

אדוני

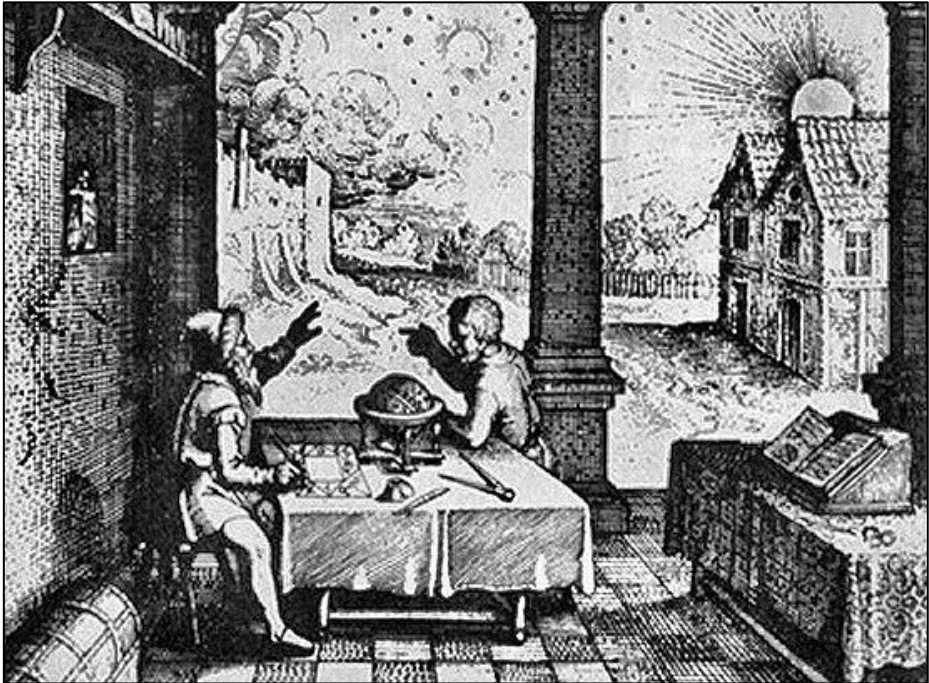
The bottom right features IHVH again in Hebrew.

יהוה

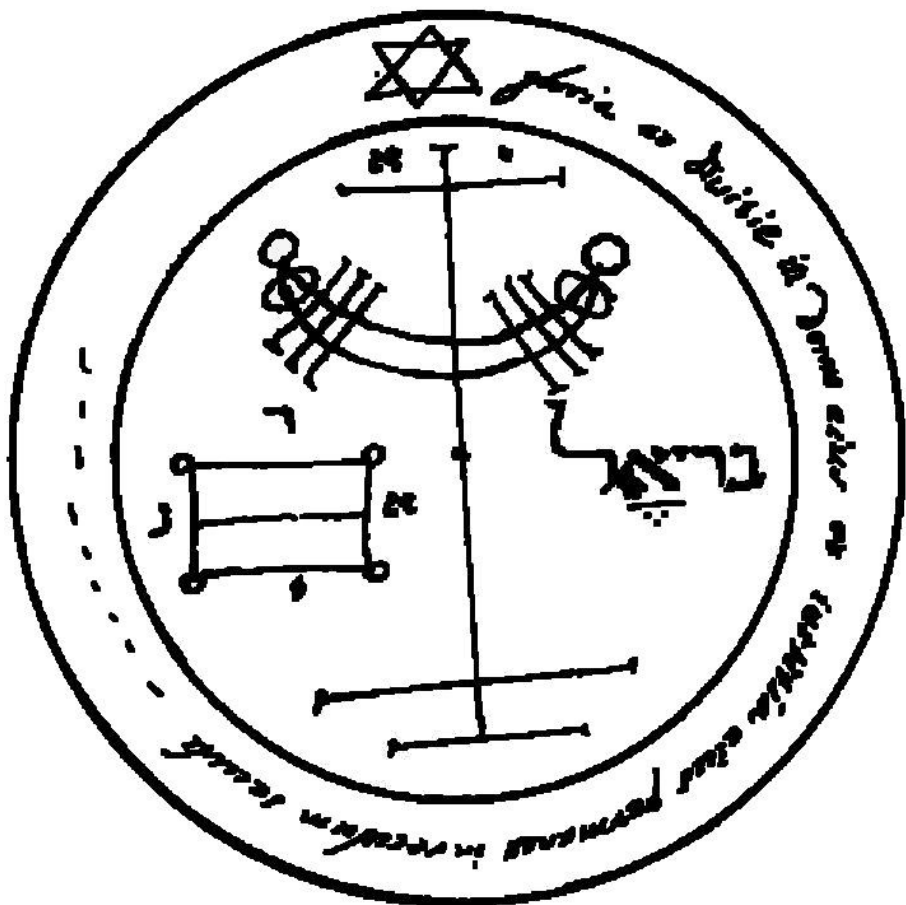
Inscribed around the pentacle is Psalm 125:1 - They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. (KJV)

Canticum graduum. In convertendo Dominus captivitatem Sion, facti sumus sicut consolati.

Latin Vulgate



112 An Astrologer Casting a Horoscope by Robert Fludd
In *Utriusque Cosmi Historia* (1617)



The fourth pentacle of Jupiter.

It serveth to acquire riches and honor, and to possess much wealth. Its angel is Bariel. It should be engraved upon silver in the day and hour of Jupiter when he is in the sign Cancer.

Above the magical sigil is the name IH, Iah.

Below it are the names of the angels Adoniel and Bariel, the letters of the latter being arranged about a square of four compartments.

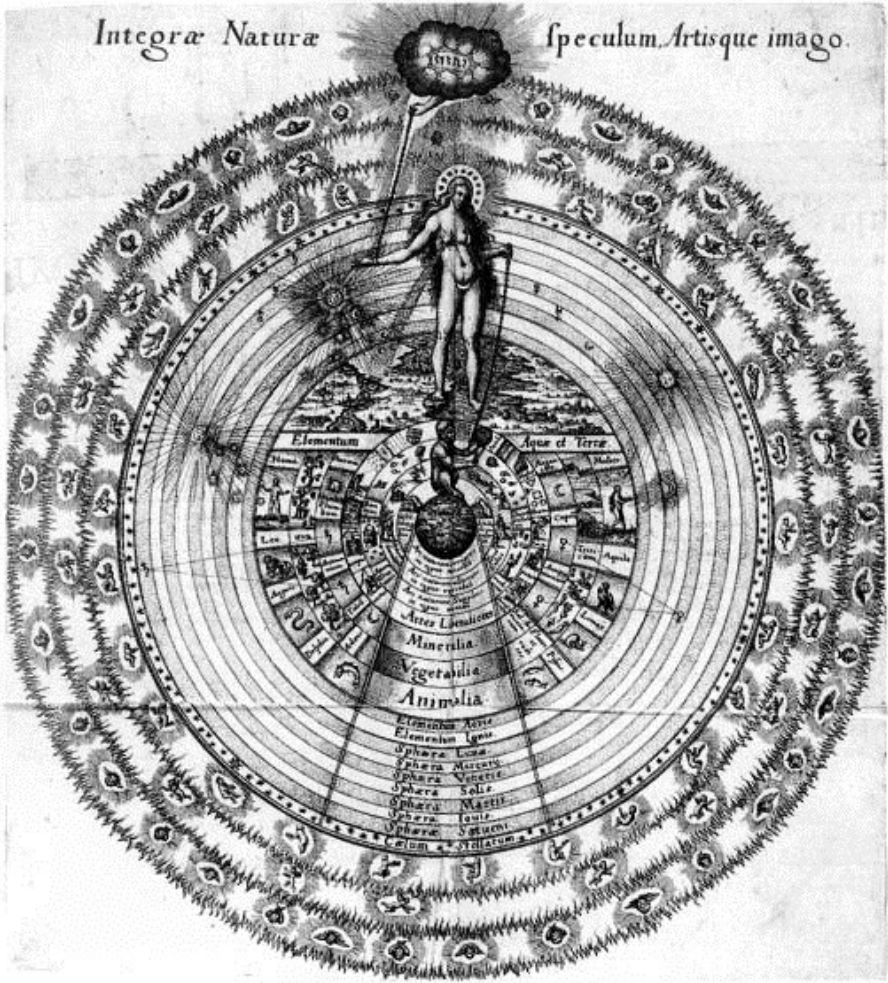
Encircling the seal:

Wealth and riches shall be in his house: and his righteousness endureth for ever.

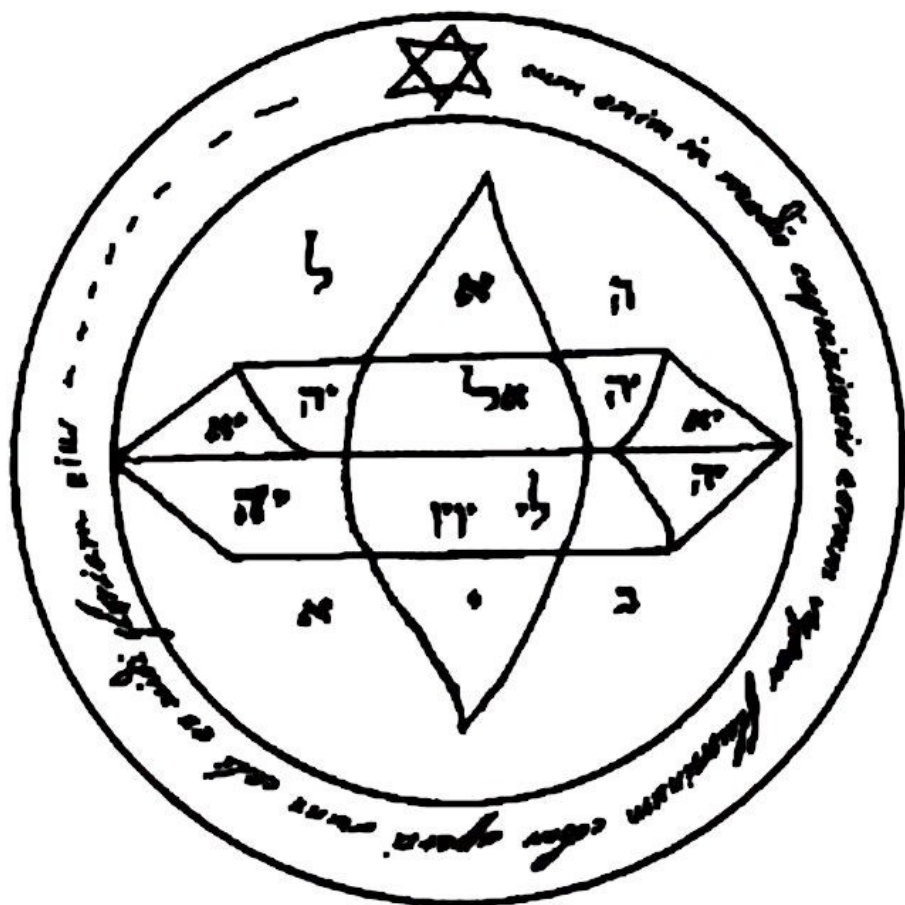
(Psalm 112:3, KJV).

Or write: Gloria et divitiae in domo ejus, et justitia ejus manet in saeculum saeculi.

(Psalm 111:3, Latin Vulgate)



From *Utriusque Cosmi* (1617) by Robert Fludd



The fifth pentacle of Jupiter.

This hath great power. It serveth for assured visions. Jacob being armed with this pentacle beheld the ladder which reached unto heaven.

The Hebrew letters within the pentacle are taken from the five last words of the versicle which surrounds it, each of which contains five letters (KJV: "I saw visions of God").

אֶהְיֶה

And I saw
wā-'er-'eh

מֵרָאוֹת

visions
mar-'ō-wt

אֱלֹהִים:

of God.
'ě-lō-hîm.

These are, then, recombined so as to form certain mystical names.

The versicle is taken from Ezekiel 1:1: As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of Elohim.

וְאֲנִי

And as I was

Cum essem

בְּתוֹךְ-

among

in medio

הַגּוֹלָה

the captives

captivorum

עַל-

by

juxta

נְהַר-

the River

fluvium

כְּבָר

Chebar

Chobar,

נִפְתְּחוּ

that were opened

aperti sunt

הַשָּׁמַיִם

the heavens

caeli,

וְאֲרָאָה

And I saw

et vidi

מֵרָאוֹת

visions

visions

אֱלֹהִים:

of God

Dei.



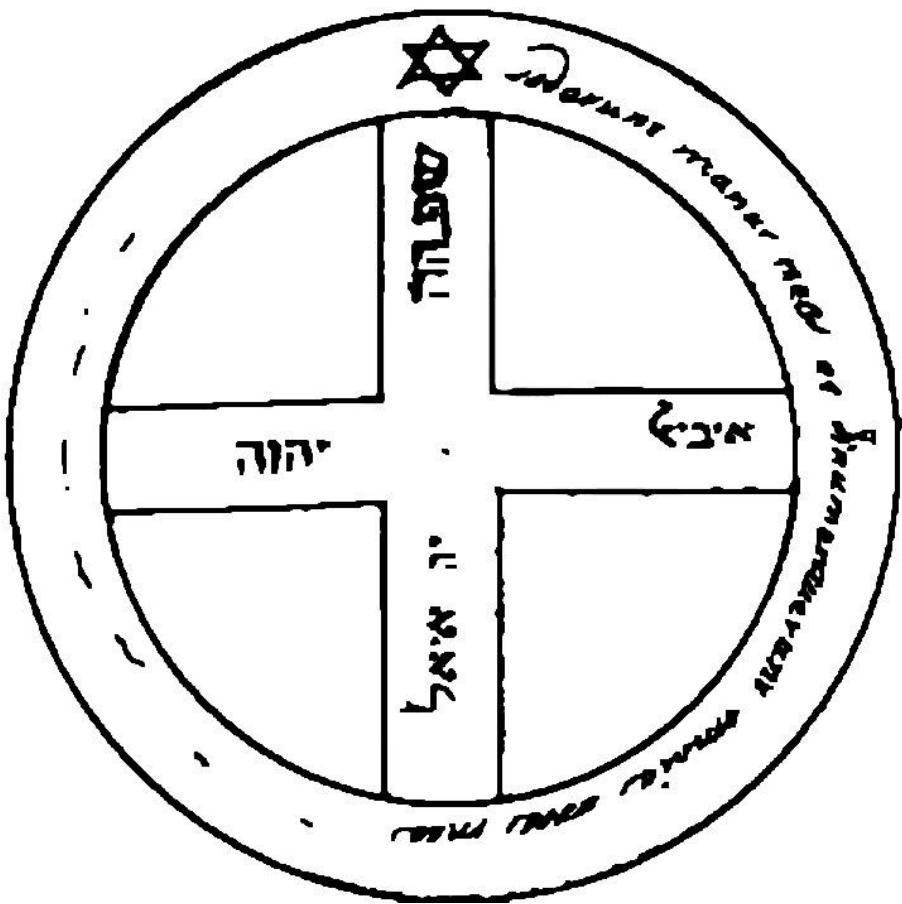
The sixth pentacle of Jupiter.

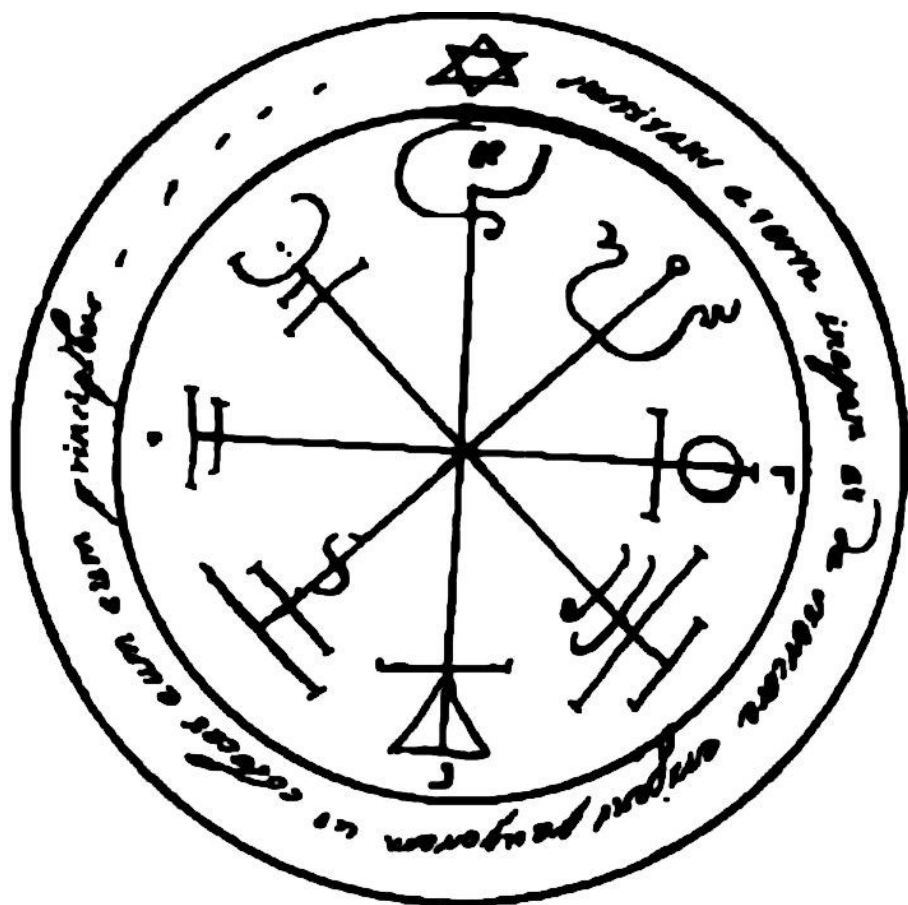
It serveth for protection against all earthly dangers, by regarding it each day devoutedly, and repeating the versicle which surroundeth it: They shall perish, but thou shalt endure. (Psalm 102:26)

The versicle is from Psalm 22: 16-17: They pierced my hands and my feet. I may tell all my bones. (KJV) | Foderunt manus meas et pedes meos; dinumeraverunt omnia ossa mea. (Latin Vulgate, Psalm 21: 17-18)

The four names in the arms of the cross are:

Michael	מיכאל	Seraph	Amaymon
Raphael	רפאל	Kerub	Oriens
Uriel	אוריאל	Ariel	Egyn
Gabriel	גבריאל	Tharsis	Paymon





The seventh pentacle of Jupiter.

It hath great power against poverty, if thou considerest it with devotion, repeating the versicle. It serveth furthermore to drive away those spirits who guard treasures, and to discover the same.

Verse inscribed around the seal:

Suscitans a terra inopem, et de stercore erigens pauperem: ut collocet eum cum principibus, cum principibus populi sui.

Latin Vulgate, Psalm 112:7-8

Lifting up the poor out of the mire, and raising the needy from the dunghill, that he may set him with princes, even with the princes of his people.

KJV, Psalm 113: 7-8

He raises the poor from the dust. He lifts those in need from the ashes. He makes them sit with rulers, with the rulers of His people.

NIV



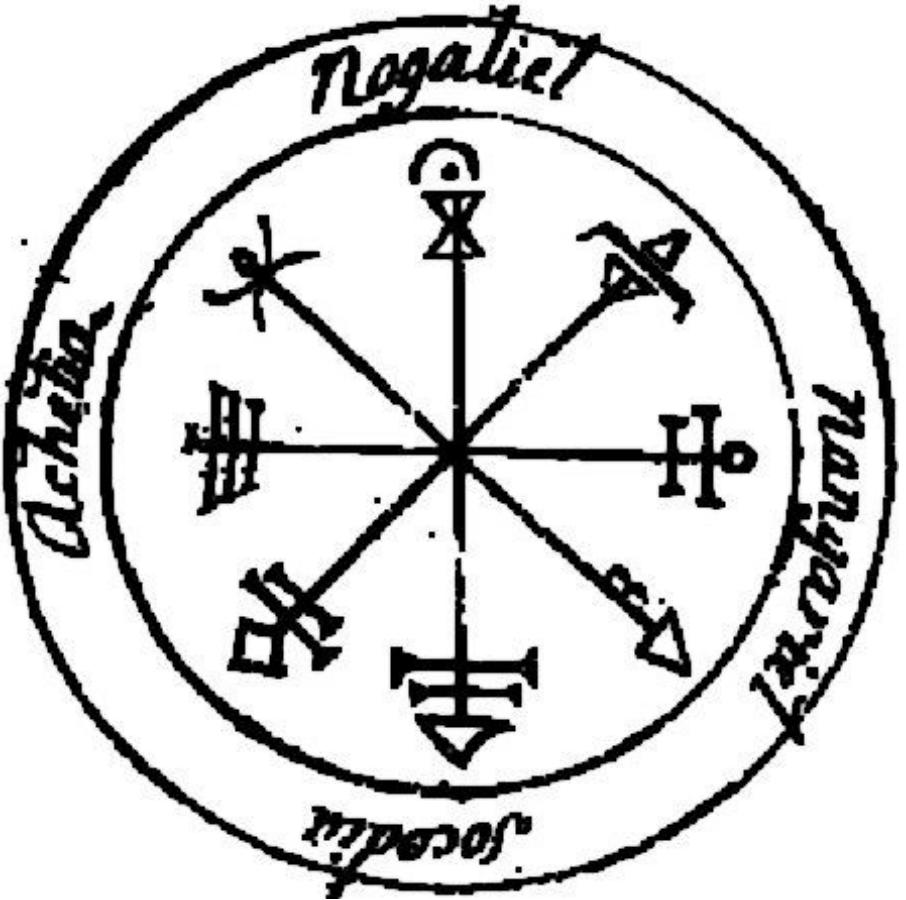
Qui habitare facit sterilem in domo, matrem filiorum laetantem.

Latin Vulgate, Psalm 112:9

He maketh the barren woman to keep house, and to be a joyful mother of children.

KJV, Psalm 113:9

Pentacles of Venus



The first pentacle of Venus

This and those following serve to control the spirits of Venus, and especially those herein written.

Inscribed at the four corners of the seal are the angel names: Nogahiel, Achelia, Socodia (or Socohiah) and Nangariel.



The Seven Planets with the Signs of the Zodiac by Hans Sebald Beham (1539)



The second pentacle of Venus

These pentacles are also proper for obtaining grace and honor, and for all things which belong unto Venus, and for accomplishing all thy desires herein.

The letters around and within the pentagram form the names of spirits of Venus:

נוגה

וְנֹסֶם

The lettering can be written in either Hebrew or Roman letters.

The verse inscribed around the medal is from Canticles (Song of Solomon) 8:6:

Set me as a seal upon thine heart, as a seal upon thine arm:
for love is strong as death.

The verse reads:

Pone me ut signaculum super cor tuum, ut signaculum
super brachium tuum, quia fortis est ut mors dilectio.

Read and recite:

Pone me ut signaculum super cor tuum, ut signaculum
super brachium tuum, quia fortis est ut mors dilectio, dura
sicut infernus aemulatio: lampades ejus lampades ignis
atque flammarum.

Set me as a seal upon thine heart, as a seal upon thine arm:
for love is strong as death; jealousy is cruel as the grave: the
coals thereof are coals of fire, which hath a most vehement
flame.

Then are the names, at the top above the top triangle, and then at the bottom below the bottom triangle:

אֲדֹנָי

Adonai God

רוּחַ

Ruach Spirit; Breath of God, *feminine*

And also the names four angels residing in the sphere of Venus, two inscribed within each of the two triangles:

Monachiel

Achides

Ægalmiel

Degaliel

Inscribed around the medal is:

Benedixitque illis Deus: Crescite et multiplicamini

The phrasing is adapted from Genesis 1:28, KJV: And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Read and recite from Genesis 1:28, Vulgate:

Benedixitque illis Deus, et ait: Crescite et multiplicamini, et replete terram, et subijcite eam, et dominamini piscibus maris, et volatilibus caeli, et universis animantibus, quae moventur super terram.

Incantation of the Holy Spirit:

הַקּוֹדֵשׁ רוּחַ

Ruach HaKodesh



From a 19th century Kabbalistic Prayer Book



Woodcut by Elias Ashmole
From the *Theatrum chemicum Britannicum* (1652)

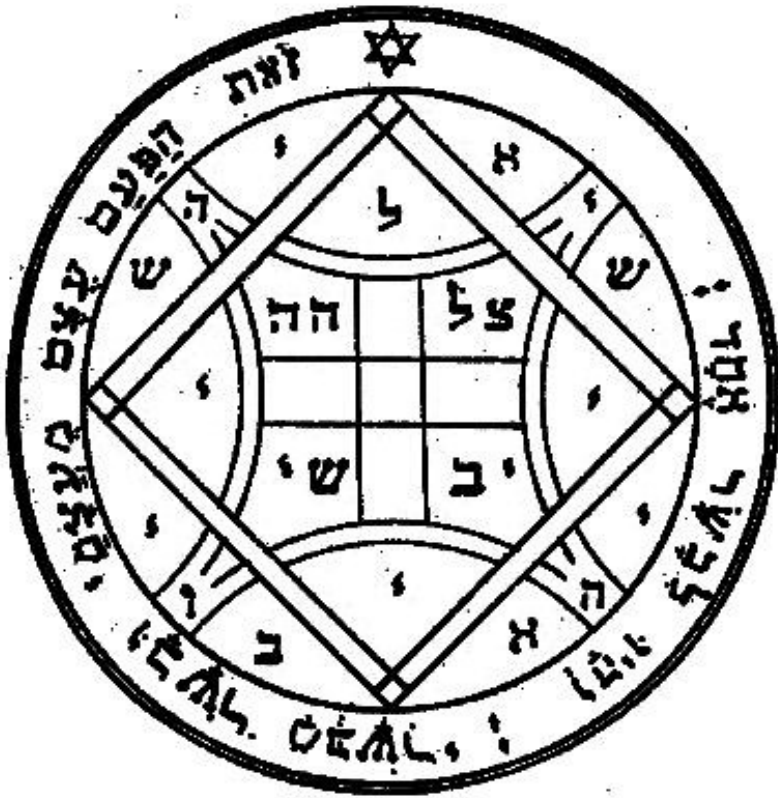


The fourth pentacle of Venus

It is of great power, since it compels the spirits of Venus to obey, and to force on the instant any person thou wishest to come unto thee. At the four angles of the figure are the four letters of the name IHVH.

יהוה

The other letters form the names of spirits residing in the realm of Venus: Schii, Eli, Ayib



Or alternatively, inscribe the following angel names of Venus:
Monachiel, Achides, Ægalmiel, Degaliel

The verse inscribed around the medal:

Hoc est enim os de ossibus et caro de carne mea.

The verse reads: This is bone of my bones, and flesh of my flesh.
And they two were one flesh.

Read and recite from Genesis 2:22-24: And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.



The fifth pentacle of Venus

When it is only showed unto any person soever, it inciteth and exciteth wonderfully unto love.

Along the left wall of the square, Alpha, and along the right wall, Omega. Along the bottom wall is Alpha and above at the top is Omega. These words are inscribed in magical seal script.

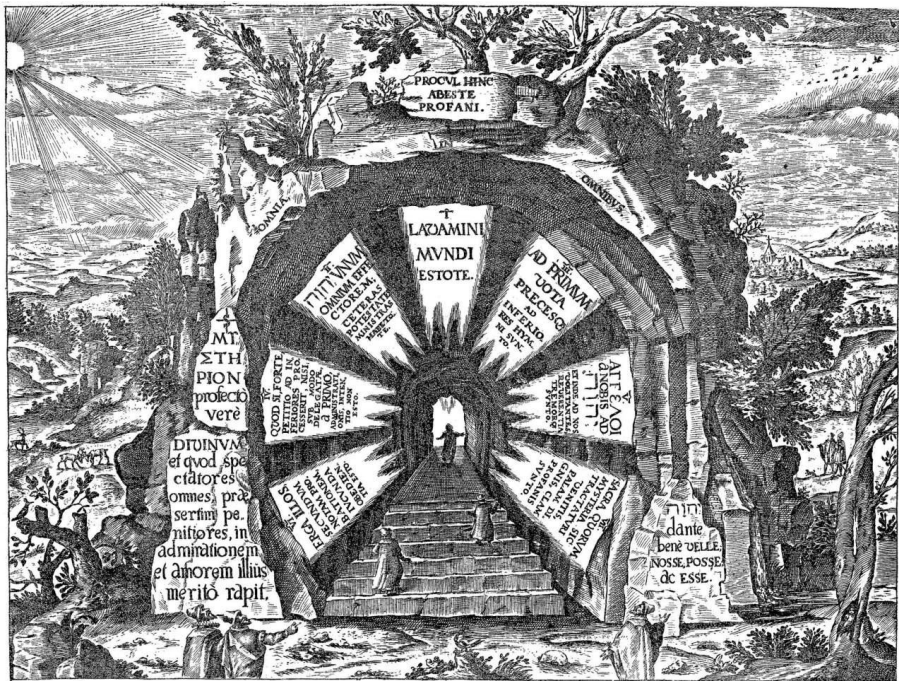
The Passing of the River or Malachim Alphabet can be used here.

The verse inscribed around the medal is from Psalm 72:21 from the Vulgate:

Inflammatum est cor meum et renes mei commutati sunt et ego ad nihilum redactus sum.

The verse reads, from Psalm 22:14:

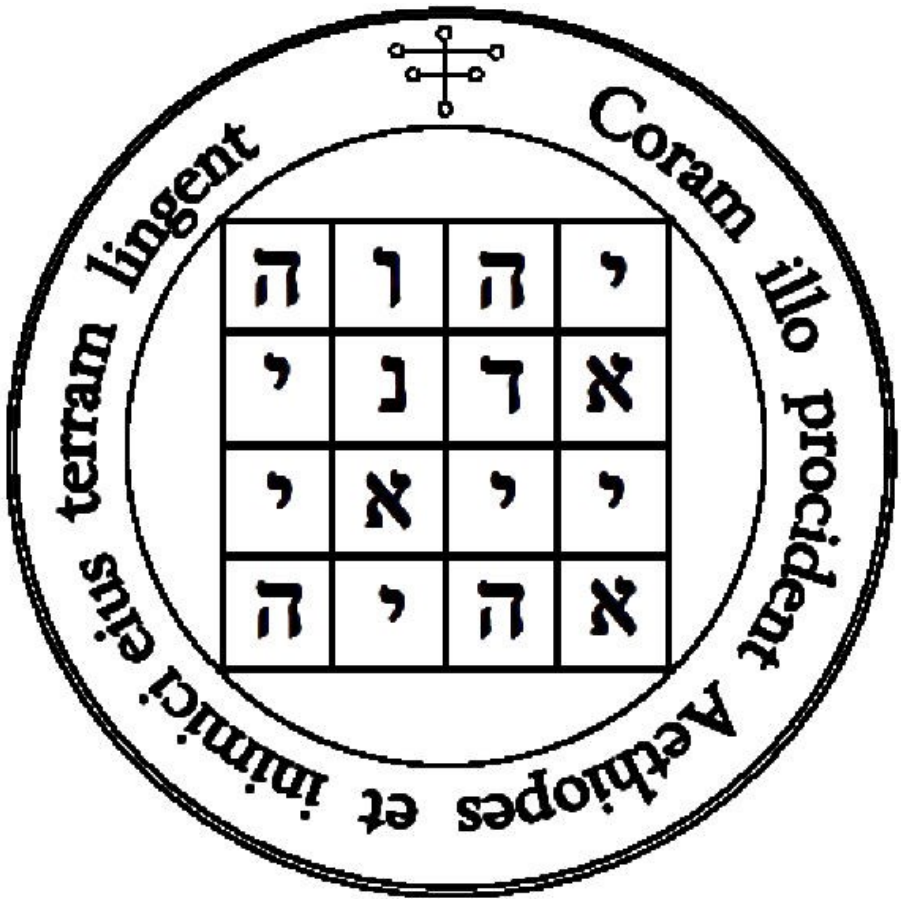
My heart is like wax, it is melted in the midst of my bowels.



Tabula Smaragdina

From the Corpus Hermeticum in the Iamblichus collection (1460) of Cosimo de Medici

Pentacles of Saturn

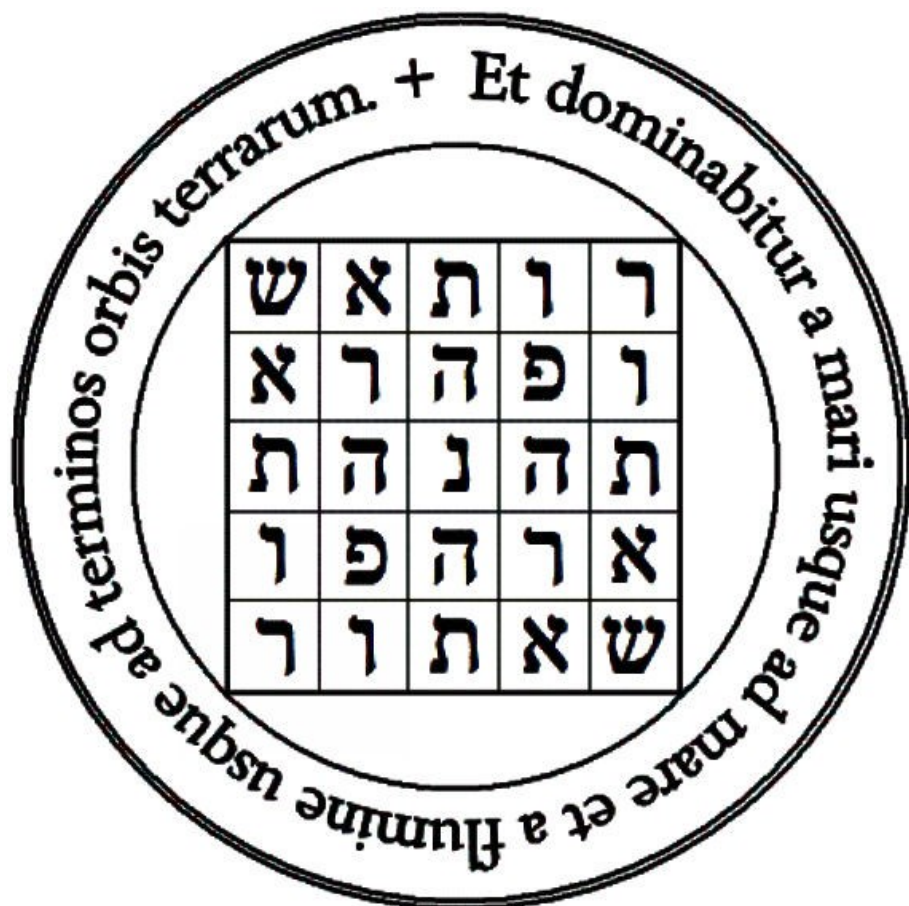


The first pentacle of Saturn.

This pentacle is of great value and utility for striking terror into the spirits. Wherefore, upon its being shown to them they submit, and kneeling upon the earth before it, they obey.



The Seven Planets with the Signs of the Zodiac by Hans Sebald Beham (1539)

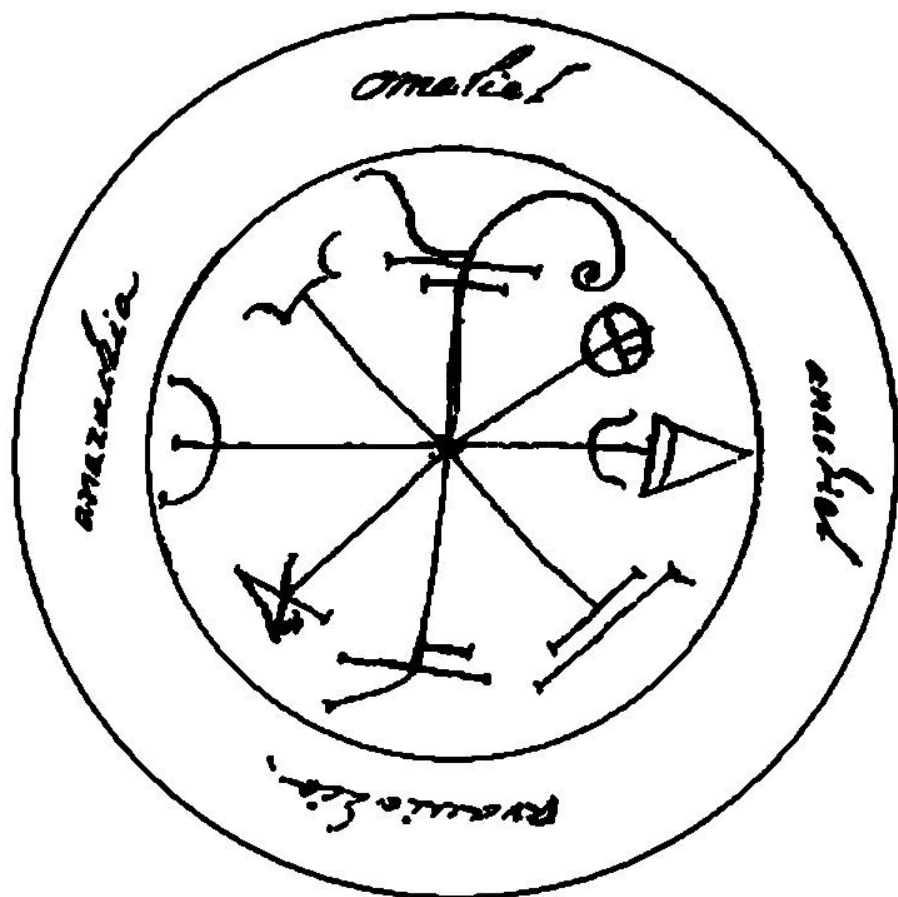


The second pentacle of Saturn.

This pentacle is of great value against adversaries; and of especial use in repressing the pride of the spirits.

This is the celebrated and most perfect existing form of double acrostic:

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S



The third pentacle of Saturn.

This should be made within the magical circle, and it is good for use at night when thou invokest the spirits of the nature of Saturn.

The characters at the ends of the rays of the mystic wheel are magical characters of Saturn. Surrounding it are the names of the angels: Omeliel (or Omaliel), Anachiel, Arauchia (or Arauchia), and Anazachia, written in either Hebrew or Roman letters.



The fourth pentacle of Saturn.

This pentacle serveth principally for executing all the experiments and operations of ruin, destruction, and death. And when it is made in full perfection, it serveth also for those spirits which bring news, when thou invokest them from the side of the South.

The Hebrew words around the sides of the tringale are from Deuteronomy 6:4: Hear, O Israel: The Lord our God is one Lord (KJV) | Audi, Israel: Dominus Deus noster, Dominus unus est (Vulgate).

The surrounding versicle is from Psalm 109, Line 18:

As he clothed himself with cursing like as with his garment,
so let it come into his bowels like water, and like oil into his
bones.

(KJV)

Et dilexit maledictionem, et veniet ei; et noluit
benedictionem, et elongabitur ab eo. Et induit
maledictionem sicut vestimentum; et intravit sicut aqua in
interiora ejus, et sicut oleum in ossibus ejus.

(Psalm 108, Latin Vulgate)

In the center of the pentacle is the mystic letter Yod:



The verse reads:

Induit maledictionem sicut vestimentum et intravit sicut
aqua in interiora eius et sicut oleum in ossibus eius





The fifth pentacle of Saturn.

This pentacle defendeth those who invoke the spirits of Saturn during the night; and chaseth away the spirits which guard treasures.

The Hebrew letters in the angles of the cross are those of the name IHVH.

יהוה

Those in the angles of the square form ALVH, Eloah.

אלוה

Round the four sides of the square are the names of the angels:

Arehanah
Rakhaniel
Roelhaiphar
Noaphiel

The versicle is: **TERRIBILIS FORTIS POTENS DEUS**

Or: A great God, a mighty, and a terrible.

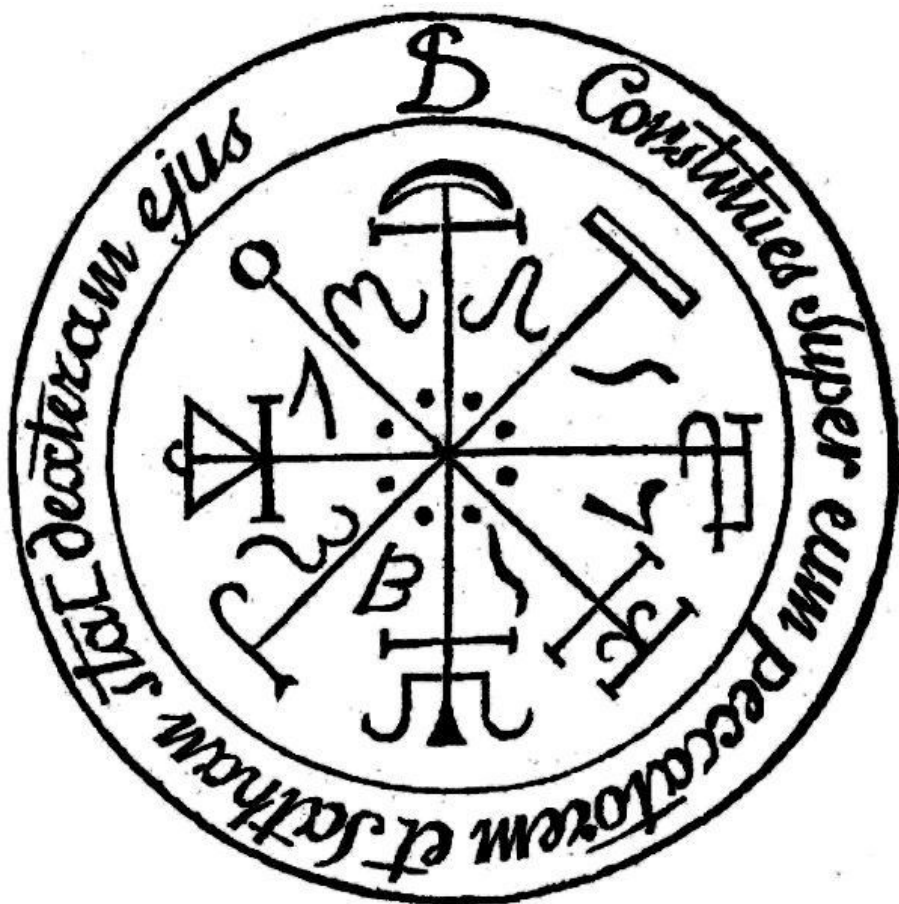
Deuteronomy 10:17

For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.

(KJV)

quia Dominus Deus vester ipse est Deus deorum, et Dominus dominantium, Deus magnus, et potens, et terribilis, qui personam non accipit, nec munera.

(LatinVulgate)



The sixth pentacle of Saturn.

Around this pentacle is each name symbolized as it should be. The person against whom thou shalt pronounce it shall be obsessed by demons.

Encircled around the medal is written: Set thou a wicked one to be ruler over him, and let Satan stand at his right hand.

Psalm 108.6 (Latin Vulgate): Constitue super eum peccatorem, et diabolus stet a dextris ejus.

The name for whom it is being made, must be clearly written around the center of the pentacle, where the dots are shown.



Memorial Tablet and Omer Calendar (1904) by Baruch Zvi Ring



The seventh pentacle of Saturn.

This pentacle is fit for exciting earthquakes, seeing that the power of each order of angels herein invoked is sufficient to make the whole Universe tremble.

Within the pentacle are the names of the nine orders of angels, those of six of them in ordinary Hebrew characters, and the remainder in the letters which are known as 'The Passing of the River.'

These nine orders are:

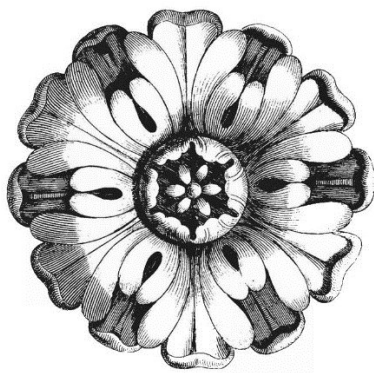
1. CHAIOTH HA-QADESCH, Holy Living Creatures;
2. AUPHANIM, Wheels;
3. ARALIM, Thrones;
4. CHASCHMALIM, Brilliant Ones;
5. SERAPHIM, Fiery Ones;
6. MELAKIM, Kings;
7. ELOHIM, Gods;
8. BENI ELOHIM, Sons of the Elohim;
9. KERUBIM, Kerubim.

The versicle is from Psalm xviii. 7:

Then the earth shook and trembled, the foundations of the hills also moved and were shaken, because He was wroth.

For the alphabet "Passing of the River" (Lat. *Transitus Fluvii*), Abraham ben Meir de Balmis. *Mikneh Avram = Peculium Abrae: grammatica Hebraea una cum Latino nuper edita. Impressa Venetijs: In aedibus Danielis Bo[m]bergi, 1523, sig. B6v.*

Also see Agrippa, OP3.30 The verse reads, "commota est et contremuit terra et fundamenta montium conturbata sunt et commota sunt quoniam iratus est eis."



Pentacles of the Sun



The first pentacle of the Sun.

The countenance of Shaddaï the almighty, at whose aspect all creatures obey, and the angelic spirits do reverence on bended knees. This singular pentacle contains the head of the great angel Metatron, the vice-gerent and representative of Shaddaï, who is called the Prince of Countenances, and the right-hand masculine cherub of the Ark, as Sandalphon is the left and feminine.



On either side is the name El Shaddaï, God Almighty, Deus Omnipotens.

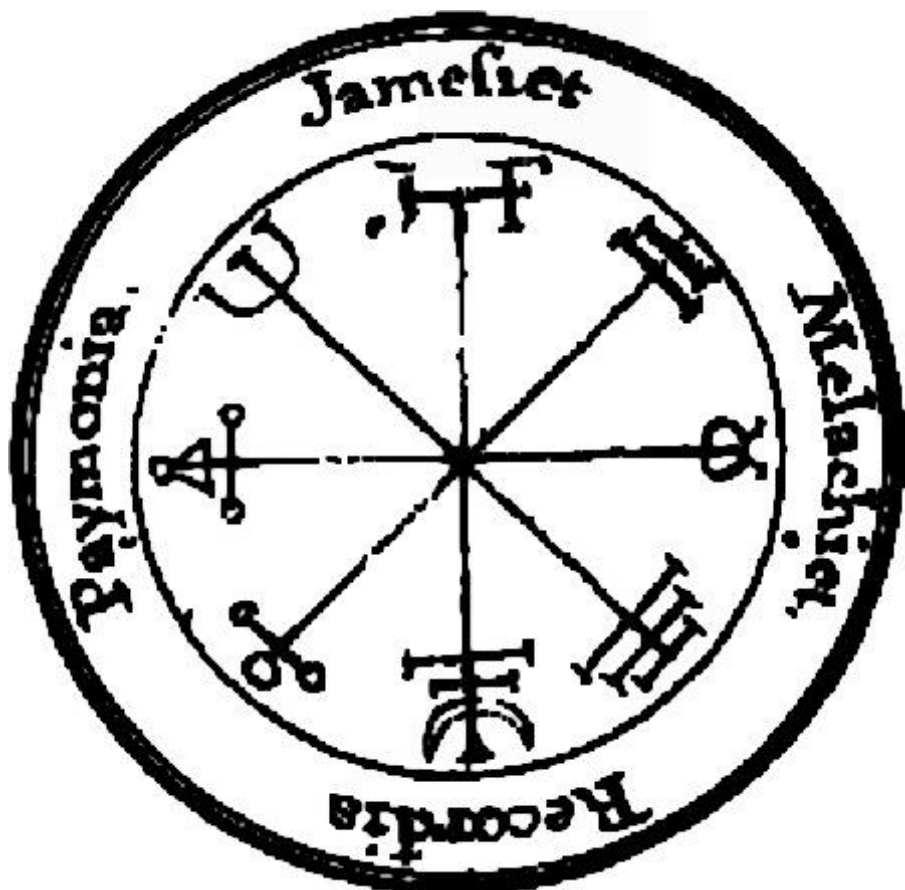
אל שדי

Around is written in Latin:

Behold his face and form by whom all things were made,
and whom all creatures obey

The verse reads:

Ecce faciem eius facta sunt et cui omnes obedieunt creaturae



The second pentacle of the Sun.

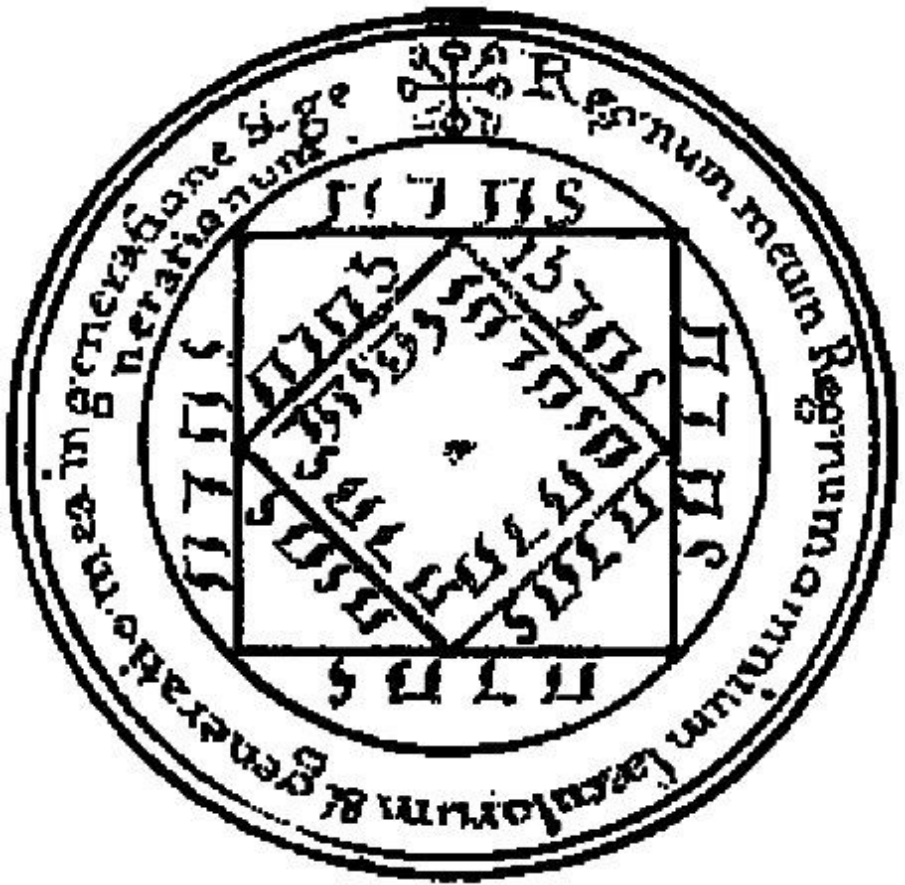
This pentacle, and the preceding and following, belong to the nature of the Sun. They serve to repress the pride and arrogance of the solar spirits, which are altogether proud and arrogant by their nature.

Along the four corners are the angel names:

Shemeshiel, Paimoniah, Rekhodiah, and Malkhiel



The Seven Planets with the Signs of the Zodiac by Hans Sebald Beham (1539)



The third pentacle of the Sun.

This serveth in addition (to the effects of the two preceding) to acquire kingdom and empire, to inflict loss, and to acquire renown and glory, especially through the name of God, Tetragrammaton, which therein is twelve times contained.

Written along the four edges of the inner diamond, within it and outside its walls, are the letters IHVH in Hebrew. Along the four outer walls of the square around it are IHVH.

יהוה

Inscribed around the medal is Psalm 144:13:

Regnum tuum regnum omnium saeculorum; et dominatio tua in
omni generatione et generationem.

Latin Vulgate

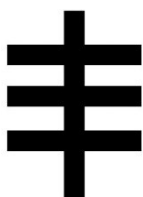
Thy kingdom is an everlasting kingdom, and thy dominion
endureth throughout all generations.

KJV



At the top of the medal is the Malachim script for Samech
(corresponding with the fifteenth letter of the Hebrew alphabet,
with a numerical value of 60). The Aramaic letter for Samech is
then inscribed at the center of the medal.

Phoenician Equivalent

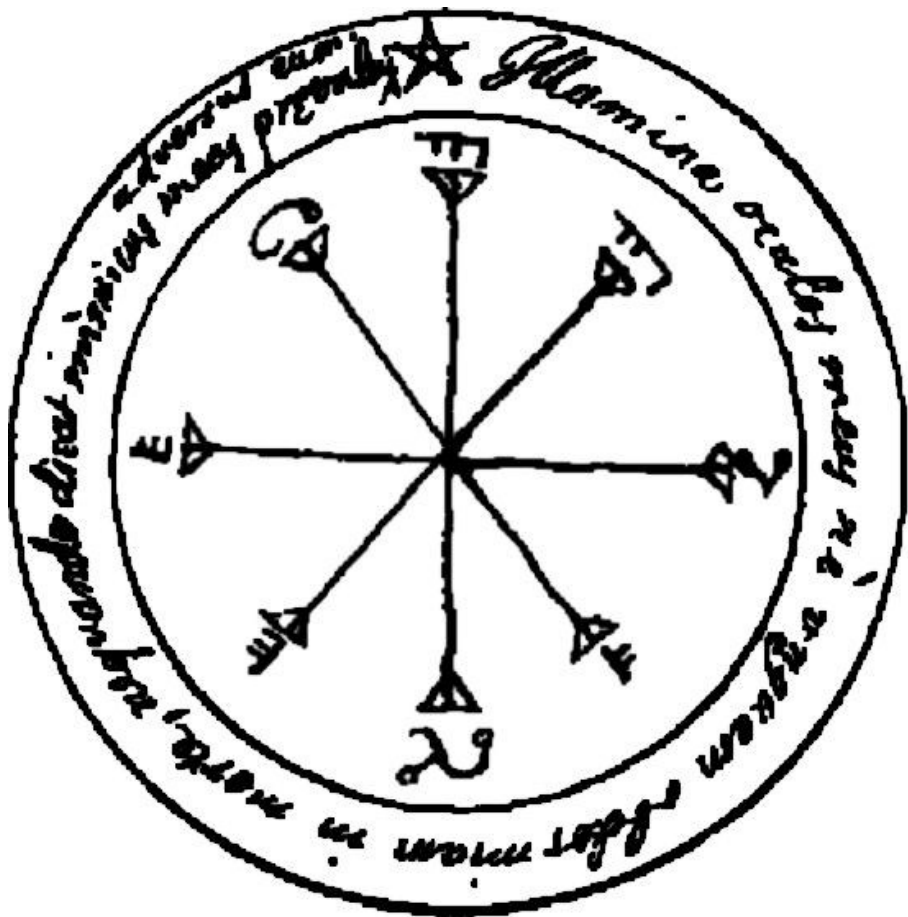


Aramaic Equivalent



Hebrew Equivalent





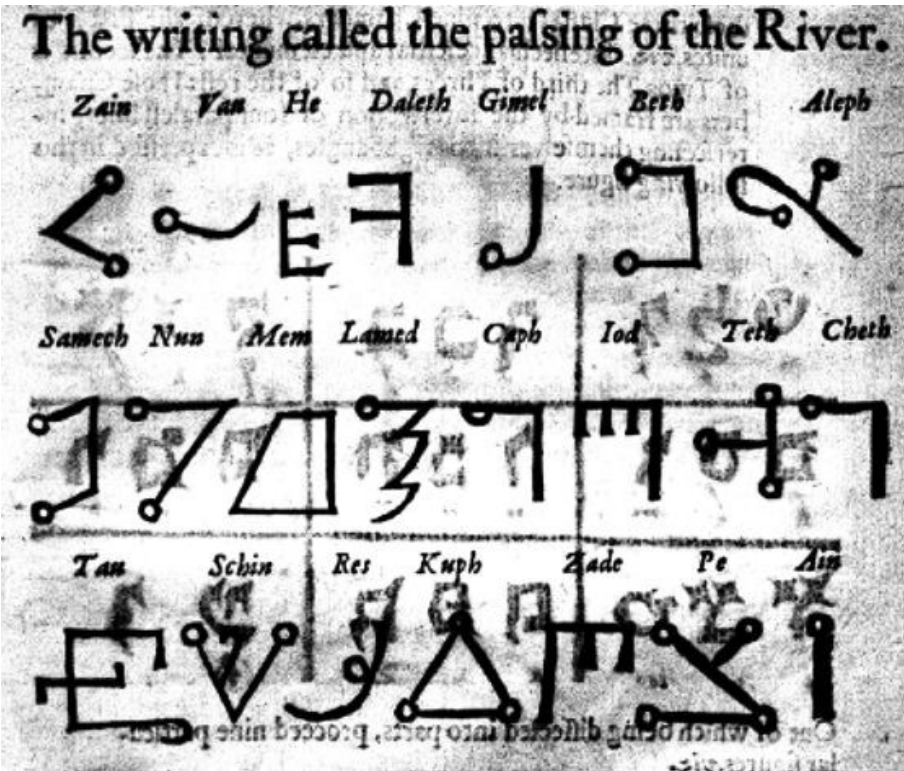
The fourth pentacle of the Sun.

This serveth to enable thee to see the spirits when they appear invisible unto those who invoke them; because, when thou hast uncovered it, they will immediately appear visible.

The names IHVH, Adonai, are written in the center in Hebrew.

יהוה

Around the radii is lettering from the mystic writing system called Passing of the River, as described by Agrippa in *Of Occult Philosophy*.



Passing of the River Script, From Agrippa's Occult Philosophy

Starting at the top midheaven point and going clockwise, the letters appear to be: Iod, Iod, Nun, Daleth, Aleph, He, He, [illegible].

Inscribed around the medal is Psalm 13:3-4, KJV (Psalm 12: 4-5 in the Vulgate):

Usquequo exaltabitur inimicus meus super me?
For how long will my enemy triumph over me?

Respice, et exaudi me, Domine Deus meus. Illumina oculos meos,
ne umquam obdormiam in morte;
*Consider and hear me, God: Lighten my eyes, lest I sleep the sleep of
death;*

Nequando dicat inimicus meus: Praevalui adversus eum.
Lest mine enemy say, I have prevailed against him.

Qui tribulant me exsultabunt si motus fuero.
They that trouble me will rejoice when I am moved.

Passage featured:

Illumina oculos meos, ne umquam obdormiam in morte;
Nequando dicat inimicus meus: Praevalui adversus eum.

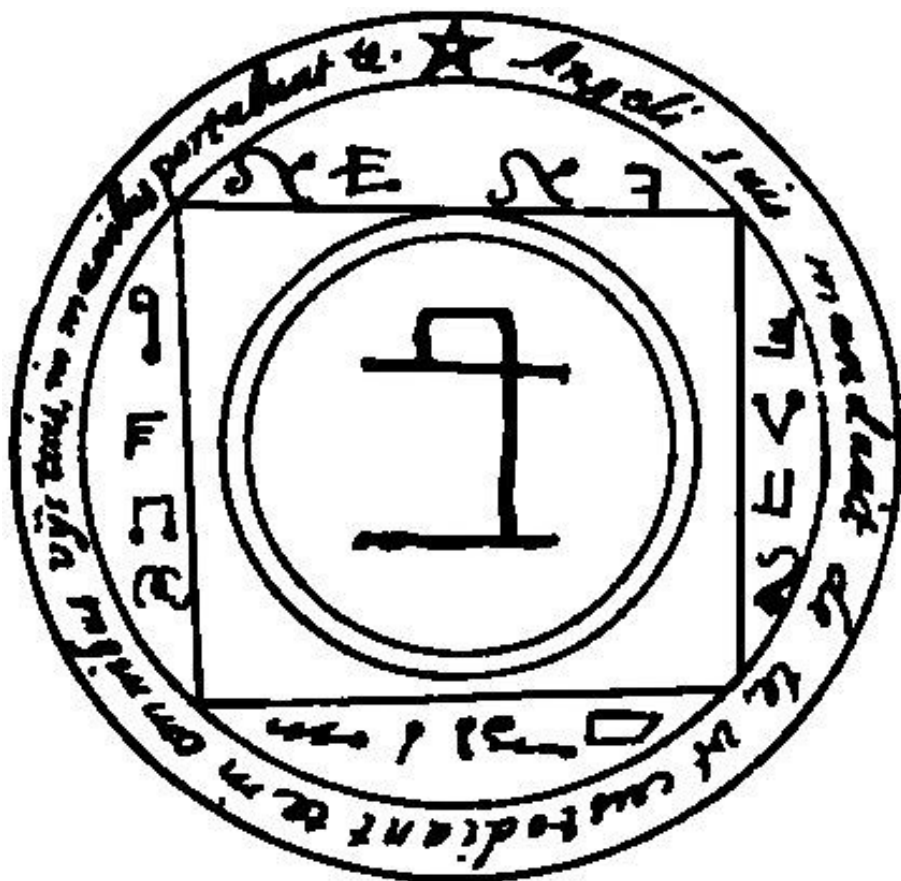


עָלֵי אֵיבֵי יָרוּם | עַד-אֲנִי יוֹמָם בְּלִבִּי יִגֹּן בְּנַפְשִׁי עֲצוֹת אִשָּׁת עַד-אֲנִי

Consider and hear me, O Lord, my God: Lighten mine eyes, lest I
sleep the sleep of death.

הַמְּוֹת פֶּן-אִישׁוֹן עֵינַי הָאִירָה אֱלֹהֵי יְהוָה עֲנֵנִי הַבִּיטָה

Lest mine enemy say, I have prevailed against him; and those that
trouble me rejoice when I am moved.



The fifth pentacle of the Sun.

It serveth to invoke those spirits who can transport thee from one place unto another, over a long distance and in short time.

The center emblem is a stylized Tau, the 19th letter in the Greek alphabet, symbolic of life and resurrection.

It is also a stand-in for Taw, the twenty-second letter of the Hebrew and Phoenician alphabet, with a numerical value of 400 in gematria. It signifies Truth. Ezekiel has a vision that the Lord

spares the Israelites with Taw marked upon their foreheads. The letter itself comes from the Egyptian hieroglyph for The Mark (X).

Inscribed around the medal is Psalm 91:11-12: He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands.

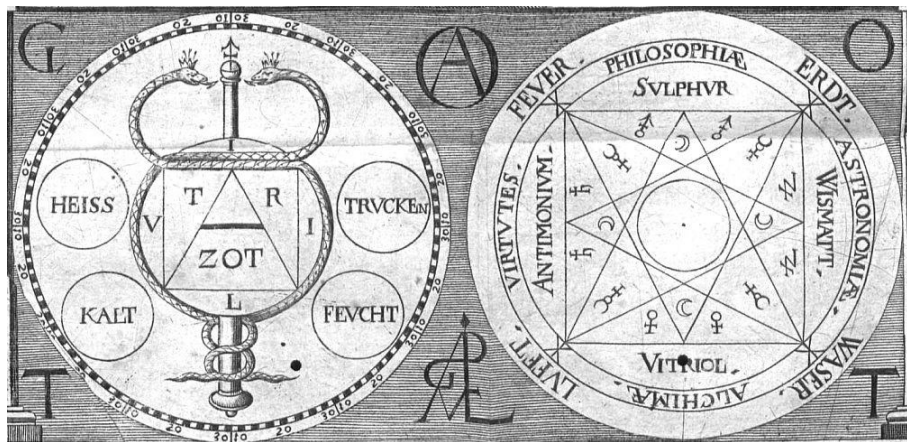
The verse reads: Angelis suis mandabit de te ut custodiant te in omnibus viis tuis in manibus portabunt te.

אגלא

AGLA

Written outside the four walls of the square are characters from the Passing of the River script, for the sacred name AGLA, which is the Kabbalistic acronym, or notariqon, for:

Atah Gibor Le-olam Adonai
You, My Lord, are mighty forever.



Detail from *Cabala, Speculum Artis Et Naturae In Alchymia* (1615) by Stephan Michelspacher, showing the AGLA monogram



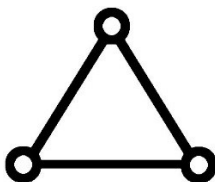
Phaethon from *Imagines* by Philostratus (1614)



The sixth pentacle of the Sun.

It serveth excellently for the operation of invisibility, when correctly made.

In the center is the mystical letter Yod, written in the Celestial Alphabet.





The three letters inscribed within the angles of the triangle spell out Shaddai, in the Passing of the River (Transitus Fluvii) script.

שדי

וְהָאֵלֹהִים בְּרֵאשִׁית

Yod – Resh – Shin: Resh is the head or face, attributed to Sol, the Sun. Yod represents the hands, and Shin is tooth, or the bite.

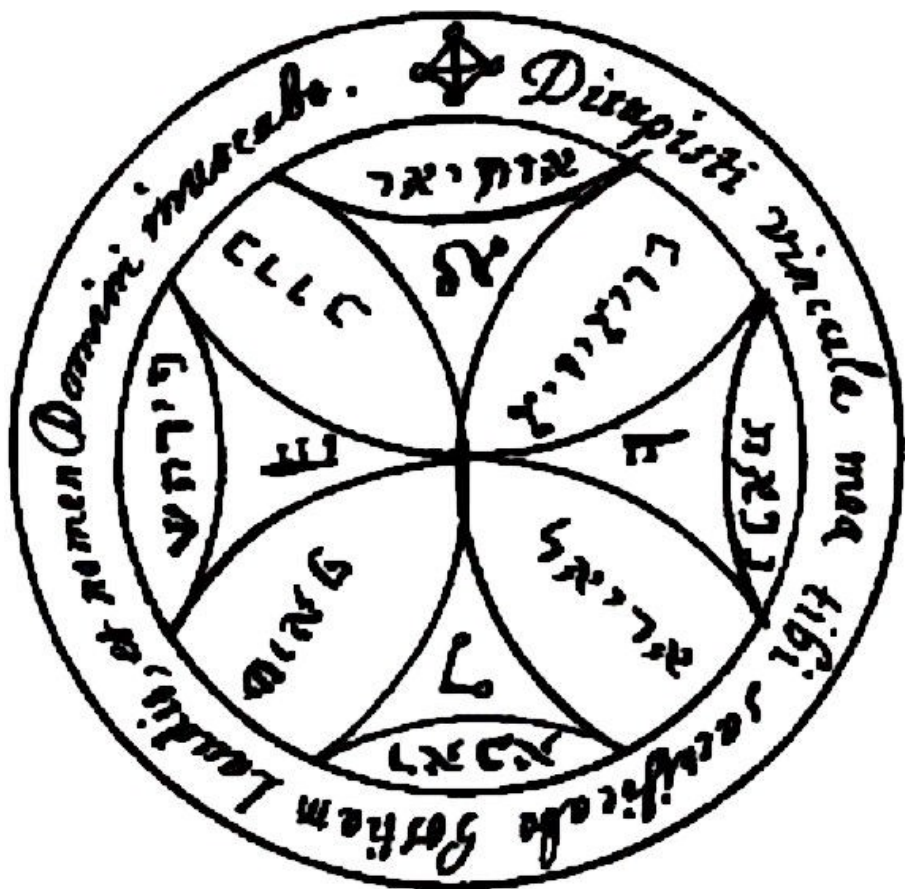
The verse inscribed around the medal reads from Psalm 68:24 (69:23) and Psalm 134: 16 (135:16), as follows:

Obscurentur oculi eorum ne videant et dorsum eorum
semper incurve. . .

. . . oculos habent et non videbunt

Let their eyes be darkened that they see not; and make their
loins continually to shake. They have eyes and see not.

Outside the triangle along its edges are inscribed text from Genesis 1:1: In the beginning the Elohim created...



The seventh pentacle of the Sun.

If any be by chance imprisoned or detained in fetters of iron, at the presence of this pentacle, which should be engraved in Gold on the day and hour of the Sun, he will be immediately delivered and set at liberty.

On the four arms of the cross are written the names:

Chasan, Angel of Air;
 Arel, Angel of Fire;
 Phorlakh, Angel of Earth; and
 Taliahad, Angel of Water.

Between the four arms of the cross are written the names of the four rulers of the elements:

Ariel,
Seraph,
Tharshis, and
Cherub.

Assuming parallel ordering, Mathers attributes Ariel with Air, Seraph with Fire, Tharshis (Tharsis) with Earth, and Cherub with Water. Agrippa’s text attributes Ariel with Earth, Seraph with Fire (same as Mathers), Tharsis with Water, and Cherub with Air.

Fire	אש	The Lion	Michael	מיכאל	Seraph	שרפ
Air	מים	The Eagle	Raphael	רפאל	Cherub	כרוב
Water	רוח	The Man	Gabriel	גבריאל	Tharsis	תרשיש
Earth	עפר	The Bull	Uriel	אוריאל	Ariel	אריאל

From Of Occult Philosophy (1651) by Agrippa

Agrippa corresponds The Eagle and Cherub with the element Air, and The Man and Tharsis with Water, though in the Golden Dawn, The Eagle is more commonly associated with Water (through Scorpio) and The Man with Air (through Aquarius).

Direction	Spirit Name	Other Names	Powers
South	Amaymon	Amaimon	Reveals Truths; Consecrates Books; Brings Wealth and Riches; Be Careful: Trickster Spirit
East	Oriens	Uricus	Prophecy: Past, Present, and Future; Divinatory Powers; Earthly Treasures; Physical Sciences
North	Egyn	Ariton	Health and Medicine; Music; Song and Dance; Law; Language Arts; Nigromancy (Black Magic)
West	Paymon	Bayemont Paimon	Reveals Secrets; Liberal Sciences; Teaches All Arts and Sciences; To Compel, Must Bring Offering

The Seal of Solomon is required for summoning any of the directional spirits.

The versicle is from Psalm 116. 16-17:

Thou hast broken my bonds in sunder. I will offer unto thee
the sacrifice of thanksgiving, and will call upon the name of
IHVH.

The verse reads (from Psalm 115:7-8 in the Vulgate):

Dirupisti vincula mea: tibi sacrificabo hostiam laudis, et
nomen Domini invocabo.



The Green Lion: Alchemical Allegory for Vitriol
by Johann Theodor de Bry for Michael Maier's *Atalanta Fugiens* (1687)



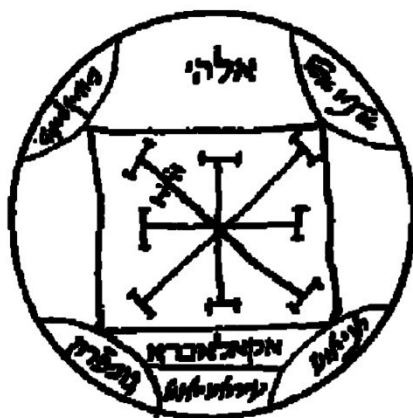
Magic Ceremonies from *The astrologer of the nineteenth century* (1825) by Raphael

Additional Plates of Pentacles from the
Clavicula Salmnis (Mafteah Shelomoh) in Hebrew

והיה זהו המפתח אשר יפתח כל הדלתות אשר הוציא ה' ממצרים

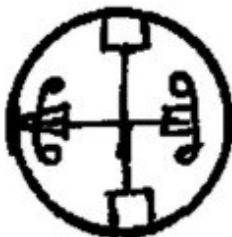
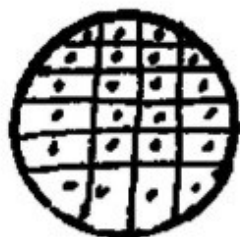


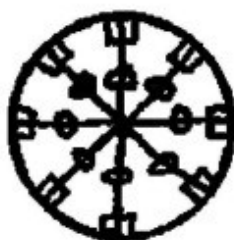
כח המפתח אשר יפתח כל הדלתות אשר הוציא ה' ממצרים



והיה זהו המפתח אשר יפתח כל הדלתות אשר הוציא ה' ממצרים

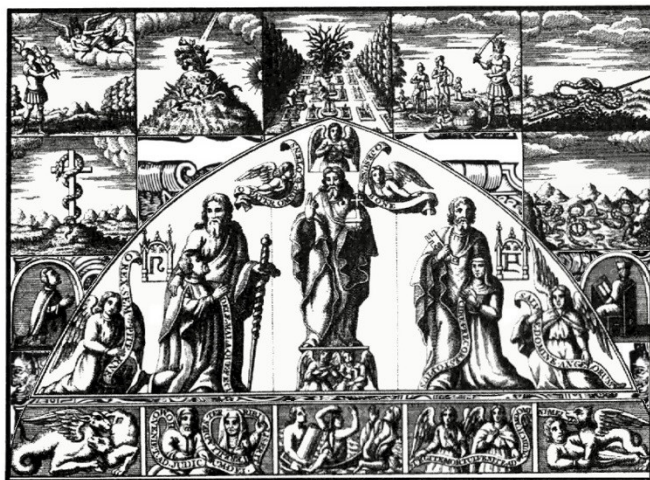






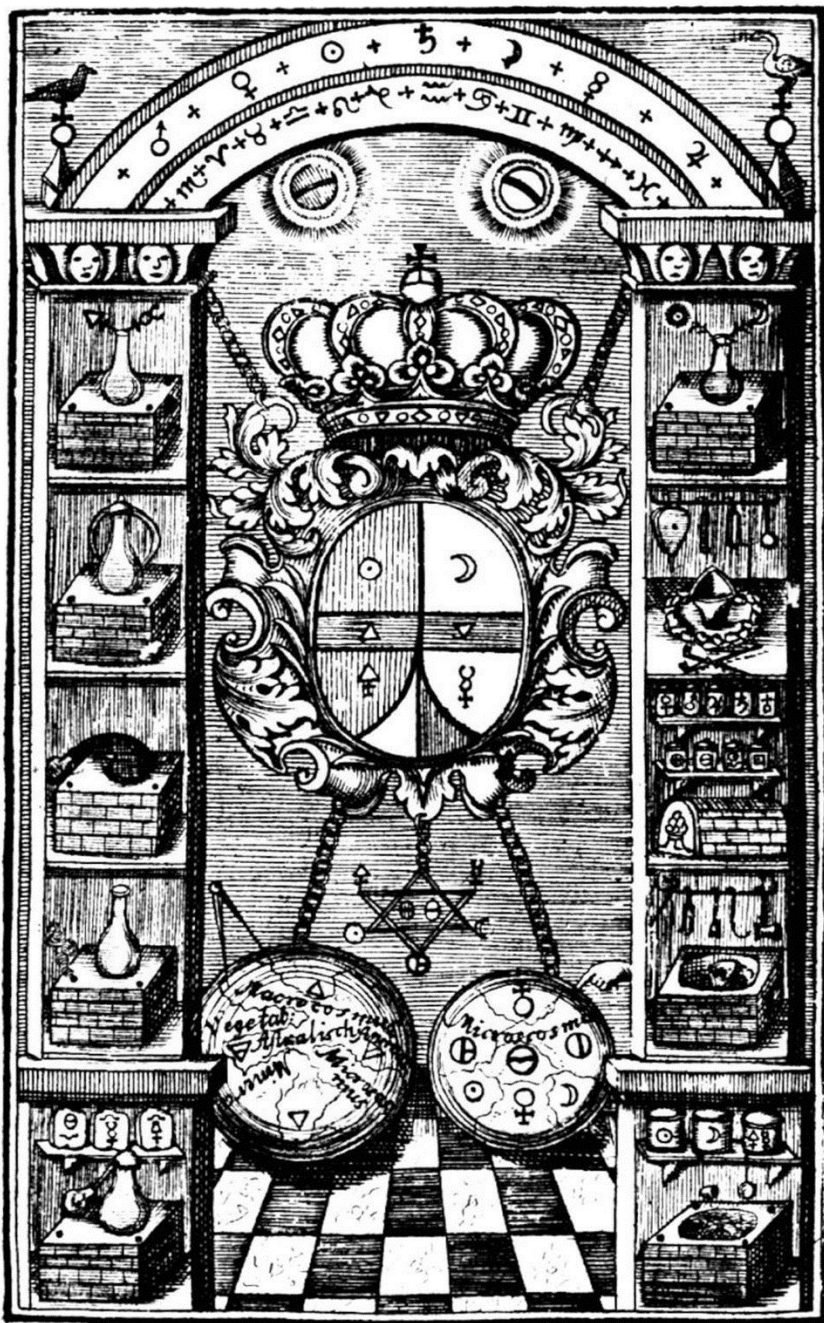


Engraving from *Quinta Essentia* by Thurneisser (1570)

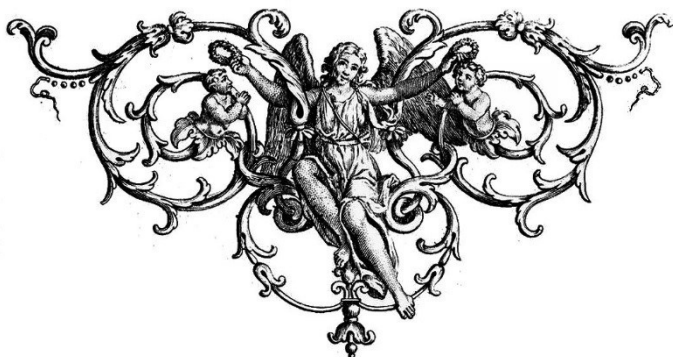


BOOK II

Alchemical figures carved on the tomb of Nicholas Flamel (circa 1418)



Alchemical Frontispiece from *Hermetischer Triumph-Bogen* by Herman Fictuld (1741)



A Prefatory Note

For he who is the possessor of this Key, and who availeth himself hereof according to the ordinances herein contained, will not only be able to reduce the magical arts herein unto their proposed end, but will, even if he findeth certain errors herein, be able to correct them.

Any art or operation of this kind will not be able to attain its end, unless the master of the art or exorcist, shall have this Work completely in his power, that is to say, unless he thoroughly understands it, for without this he will never attain the effect of any operation.

For this reason, I earnestly pray and conjure the person into whose hands this Key of Secrets may fall, neither to communicate it, nor to make any one a partaker in this knowledge, if he be not faithful, nor capable of keeping a secret, nor expert in the arts.

And I most humbly entreat the possessor of this, by the ineffable name of God in four letters, YOD, HE, VAU, HE, and by the name ADONAI, and by all the other most high and holy names of God, that he values this work as dearly as his own soul, and that he makes no foolish or ignorant man a partaker therein.



Temple of the Rose Cross (1618) by Teophilus Schweighardt Constantiens

Chapter 1: Hour of Preparation for the Art

At What Hour after the Preparation of All Things Necessary, We Should Bring the Exercise of the Art to Perfection

It is now necessary to notice in particular at what hour accomplishment and perfection should be given to the arts, all things necessary having been previously prepared.

Should it then happen that thou hast undertaken any secret operation for conversing with or conjuring spirits, in which the day and the hour are not marked, thou shalt put it in execution on the days and hours of Mercury, at the sixteenth or twenty-third hour, but it will be still better at the eighth, which is the third of the same night, which is called and means before the morning, for then thou shalt be able to put in practice all the arts and operations which should be performed, according as it shall please thee by day or by night, provided that they have been prepared at the hours suitable to them, as hath been already said.

But when neither hour nor time of operation or invocation is specified, it is then much better to perform these experiments at night, seeing that it is easier to the spirits to appear in the peaceful silence of night than during the day.

And thou shouldst inviolably observe, that wishing to invoke the spirits, either by day or by night, it is necessary that it should be done in a place hidden, removed, secret, convenient, and proper for such art, where no man frequenteth or inhabiteth, as we shall relate more fully in its place.

If then thou shouldst operate touching anything which hath been stolen, in whatever way it be performed and whatever way it may have been prepared, it is necessary to practice it on the days and

hours of the Moon, being if possible in her increase, and from the first unto the eighth hour of the day.

But if it be by night, then it should be at the fifth or at the third hour; but it is better by day than by the night, for the light justifieth them, and maketh them much more fit for publication.

But if the operations be regarding invisibility, they should be put in practice at the first, second, and third hours of Mars by day. But if by night, until the third hour.

If they be operations of seeking love, grace, or favor, they should be performed until the eighth hour of the same day, commencing with the first hour of the Sun; and from the first hour of Venus unto the first hour of the same day of Venus.

If they be operations of seeking love, grace, or favor, they should be performed until the eighth hour of the same day, commencing with the first hour of the Sun; and from the first hour of Venus unto the first hour of the same day of Venus.

As for operations of destruction and desolation, we should practice and put them into execution on the day of Saturn at the first hour, or rather at the eighth or fifteenth of the day; and from the first until the eighth hour of the night.

Experiments of games, raillery, deceit, illusion, and invisibility, ought to be done at the first hour of Venus, and at the eighth hour of the day; but by night at the third and at the seventh.

Extraordinary experiments, depending on the situation, should be prepared and completed in the first hour of Jupiter, and the eighth of the night, and the thirteenth of the day.

At all times of practicing and putting into execution magical arts, the Moon should be increasing in light, and in an equal number of degrees with the Sun; and it is much better from the first quarter to

the opposition, and the Moon should be in a fiery sign, and notably in that of the Ram or of the Lion.

Therefore, to execute these experiments in any manner whatsoever, it should be done when the Moon is clear, and when she is increasing in light.

In order to put in execution those of invisibility after everything is properly prepared, the Moon should be in the sign of the Fishes, in the hours proper and fitting, and she should be increasing in light.

For experiments of seeking love and favor, in whatever way it may be desired, they will succeed, provided that they have been prepared at the proper hours. And that the Moon be increasing in light and in the Sign of the Twins.

To complete extraordinary experiments, having completed all other preparations, the Moon should be in Aquarius or Leo, and in the increase.

Indeed it is impossible, or at least difficult, to test the truth of any of the aforesaid experiments with the days and hours specified, it will be suitable to observe the following.

So exact a preparation of days and hours is not necessary for those who are adepts in the art, but it is extremely necessary for apprentices and beginners, seeing that those who have been little or not at all instructed herein, and who only begin to apply themselves to this art, do not have as much faith in the experiments as those who are adepts therein, and who have practiced them.

But as regards beginners, they should always have the days and hours well-disposed and appropriate unto the art. And the wise should only observe the precepts of the art which are necessary, and in observing the other solemnities necessary they will operate with a perfect assurance.

It is, nevertheless, necessary to take care that when thou shalt have prepared any experiment thyself for the days and hours ordained, that it should be performed in clear, serene, mild, and pleasant weather, without any great tempest or agitation of the air, which should not be troubled by winds. For when thou shalt have conjured any spirits in any art or experiment, they will not come when the air is troubled or agitated by winds, seeing that spirits have neither flesh nor bones, and are created of different substances.

Some are created from water. Others from wind, unto which they are like. Some from earth. Some from clouds. Others from solar vapors. Others from the keenness and strength of fire; and when they are invoked or summoned, they come always with great noise, and with the terrible nature of fire.

When the spirits which are created of water are invoked, they come with great rains, thunder, hail, lightning, thunder-bolts, and the like.

When the spirits which are created of clouds are invoked, they come with great deformity, in a horrible form, to strike fear into the invocator, and with an exceeding great noise.

Others which are formed from wind appear like thereunto and with exceeding swift motion, and whensoever those which are created from Beauty appear, they will show themselves in a fair and agreeable form; moreover, whensoever thou shalt call the spirits created from air, they will come with a kind of gentle breeze.

When the spirits which are created from the vapours of the Sun are invoked, they come under a very beautiful and excellent form, but filled with pride, vanity, and conceit. They are clever, whence it comes that these last are all specified by Solomon in his *Book of Ornament, or of Beauty*. They show great ostentation and vainglory

in their dress, and they rejoyce in many ornaments; the boast of possessing mundane beauty, and all sorts of ornaments and decorations. Thou shalt only invoke them in serene, mild, and pleasant weather.

The spirits which are created of fire reside in the East, those created of wind in the South.

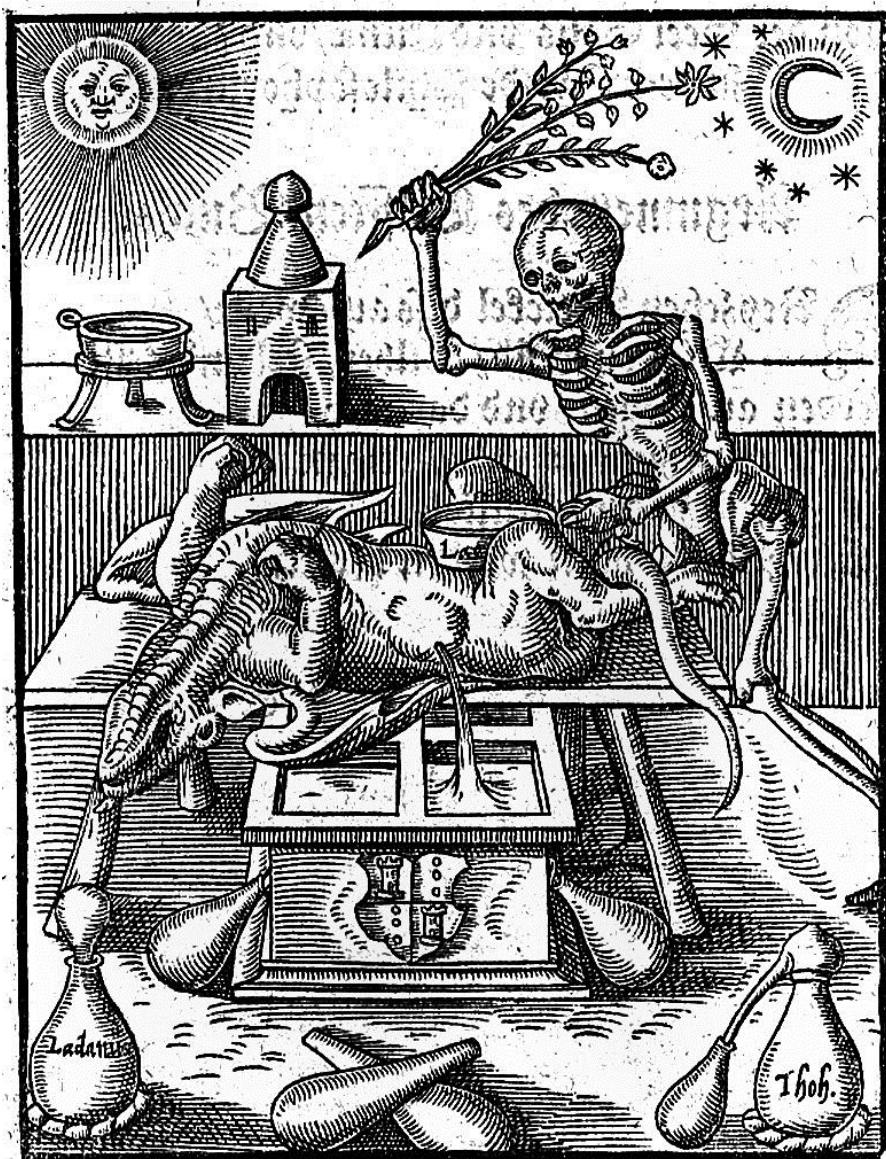
Note then that it will be much better to perform the experiments or operations in the direction of the east, putting everything necessary in practice towards that point.

But for all other operations or extraordinary experiments, and for those of love, they will be much more efficacious directed towards the North.

Take heed further, that every time that thou performest any experiment, to reduce it unto perfection with the requisite solemnities, thou shalt recommence the former experiment if interrupted therein, without the preparation of hours or other solemnities.

If by chance it should happen that having performed an experiment with due observance of days, hours, and requisite solemnities, thou shalt find it unsuccessful, it must be in some manner false, ill-arranged and defective, and thou must assuredly have failed in some matter; for if thou doest ill in one single point, these experiments or these Arts will not be verified.

Thus upon this chapter dependeth this whole key of arts, experiments, and operations, and although every solemnity be rightly observed, no experiment will be verified, unless thou canst penetrate the meaning of this chapter.



Theosophy and Alchemy (1574) by Leonhardt Thurneysser zum Thurn

Chapter 2: Governance of the Master of the Art

In What Manner the Master of the Art Should Keep, Rule, And Govern Himself

He who wisheth to apply himself unto so great and so difficult a science should have his mind free from all business, and from all extraneous ideas of whatever nature they may be.

He should then thoroughly examine the art or operation which he should undertake, and write it regularly out on paper, particularly set aside for that purpose, with the appropriate conjurations and exorcisms. If there be anything to mark or write down, it should be performed in the manner specified regarding the paper, ink, and pen. He should also observe at what day and at what hour this experiment should be undertaken, and what things are necessary to prepare for it, what should be added, and what can be dispensed with.

The which matters being prepared, it is necessary for thee to search out and arrange some fitting place wherein the magical art and its experiments can be put in practice. All these things being thus arranged and disposed, let the master of the art go into a proper and fitting place; or into his cabinet or secret chamber if it be convenient for the purpose, and he can there dispose and set in order the whole operation; or he can use any other convenient secret place for the purpose, provided that no one knoweth where it is, and that no man can see him when there.

After this he must strip himself entirely naked, and let him have a bath ready prepared, wherein is water exorcised, after the manner which we shall describe, so that he may bathe and purify himself therein from the crown of his head unto the sole of his foot, saying:

O Lord ADONAI, Who hast formed me Thine unworthy servant in Thine Image and resemblance of vile and of

abject earth; deign to bless and to sanctify this water, so that it may be for the health and purification of my soul, and of my body, so that no foolishness or deceitfulness may therein in any way have place.

O most powerful and ineffable God, who madest thy people pass dryshod through the Red Sea when they came up out of the land of Egypt, grant unto me grace that I may be purified and regenerated from all my past sins by this water, that so no uncleanness may appear upon me in thy presence.

After this thou shalt entirely immerse thyself in the water, and thou shalt dry thyself with a towel of clean white linen, and then thou shalt put upon thy flesh the garments of pure white linen whereof we shall speak hereafter.

Hereafter, for three days at least, thou shalt abstain from all idle, vain, and impure reasonings, and from every kind of impurity and sin, as will be shown in the chapter of fast and of vigil. Each day shalt thou recite the following prayer, at least once in the morning, twice about noon, thrice in the afternoon, four times in the evening, and five times before lying down to sleep; this shalt thou do on the three ensuing days:

PRAYER

Herachio, Asac, Asacro, Bedrimulael, Tilath, Arabonas, Ierahlem, Ideodoc, Archarzel, Zophiel, Blautel, Baracata, Edoniël, Elohim, Emagro, Abragateh, Samoel, Geburahel, Cadato, Era, Elohi, Achsah, Ebmisha, Imachedel, Daniel, Dama, Elamos, Izachel, Bael, Segon, Gemon, Demas

O Lord God, who art seated upon the Heavens, and who regardest the abysses beneath, grant unto me thy grace I beseech thee, so that what I conceive in my mind I may accomplish in my work, through thee, O God, the sovereign

ruler of all, who livest and reignest unto the ages of the ages. Amen.

These three days having passed, thou must have all things in readiness, as hath been said, and after this a day appointed and set apart.

It will be necessary for thee to wait for the hour in which thou shouldst commence the operation; but when once it shall be commenced at this hour, thou shalt be able to continue it unto the end, seeing that it deriveth its force and virtue from its beginning, which extendeth to and spreadeth over the succeeding hours, so that the master of the art will be enabled to complete his work so as to arrive at the desired result.



Chapter 3: Governance of the Master's Companions

How the Companions or Disciples of the Master of the Art Ought to Regulate and Govern Themselves

When the master of the art wisheth to put in practice any operation or experiment, especially one of importance, he should first consider of what companions he should avail himself.

This is the reason why in every operation whose experience should be carried out in the circle, it is well to have three companions. And if he cannot have Companions, he should at least have with him a faithful and attached dog.

But if it be absolutely necessary for him to have companions, these companions should be obligated and bound by oath to do all that the master shall order or prescribe them, and they should study, observe, and carefully retain, and be attentive unto all which they shall hear.

For those who shall act otherwise shall suffer and endure many pains and labors, and run into many dangers, which the spirits will cause and procure for them, and for this cause sometimes they shall even die.

The disciples then, being well and thoroughly instructed, and fortified with a wise and understanding heart, the master shall take exorcised water, and he shall enter with his Disciples into a secret place purified and clean, where he must strip them entirely naked; after this, let him pour exorcised water upon their heads, which he should cause to flow from the crown of their head unto the sole of their foot, so as to bathe them entirely therewith; and while bathing them thus, he should say:

Be ye regenerate, cleansed, and purified, in the name of the ineffable, great, and eternal God, from all your iniquities, and may the virtue of the Most High descend upon you and abide with you always, so that ye may have the power and strength to accomplish the desires of your heart. Amen.

After this let the disciples robe themselves as the master hath done, and fast like him for three days, repeating the same prayer; let them act like him, and in the work let them implicitly follow and obey him in all things.

But if the master of the art wisheth to have a dog for his companion, he must bathe him thoroughly with the exorcised water in the same manner as the disciples, and let him perfume him with the odours and incense of art, and let him repeat the following conjuration over him:

I conjure thee, O thou creature, being a dog, by him who hath created thee, I bathe and I perfume thee in the name of the most high, most powerful, and eternal God, so that thou mayest be my true companion in this operation, and that thou mayest be also my faithful friend in whatsoever operation I may hereafter perform.

But if he wisheth to have for his companion a little boy or girl, which will be still better, he must ordain them as he hath ordained the dog; and he must pare and cut the nails of their hands and of their feet, saying:

I conjure thee, O thou creature, being a young girl (or boy), by the most high God, the father of all creatures, by the father ADONAI ELOHIM, and by the father ELION, that thou shalt have neither will nor power to hide from me anything, nor yet to keep back from me the truth in all which I shall demand of thee, and that thou be obedient and faithful unto me. Amen.

Let him purify, cleanse, and wash this young child anew, with the water of art, saying:

Be thou regenerate, cleansed, and purified, so that the spirits may neither harm thee nor abide in thee. Amen.

Then perfume the child with odours as above.

When the companions shall be thus ordained and disposed, the master shalt be able to operate in surety together with them, every time that it shall please him; and he shall perform his operation happily, and shall attain his end.

But for the safety both of soul and of body, the master and the companions should have the pentacles before their breasts, consecrated, and covered with a silken veil, and perfumed with the proper fumigations. By the which being assured and encouraged,

they may enter into the matter without fear or terror, and they shall be exempt and free from all perils and dangers, provided that they obey the commands of the master and do all that he ordain them. If they shall act thus, all things shall go according unto their desires.

All being thus arranged, the master should take heed that his disciples are perfectly instructed in those things which they have to perform.

These companions or disciples should be three in number, without including the master. They may also be of the number of five, of seven, or of nine; but so that they ever implicitly obey the orders of their master; for thus only shall all things come to a successful issue.



Illustration Representing the Fertility of the Earth
In *Alchemy Ancient and Modern* (1922) by H Stanley Redgrove

Chapter 4: Fasting and Care Observed

Concerning the Fasting, Care, and Things to be Observed

When the master of the art shall wish to perform his operations, having previously arranged all things which it is necessary to observe and practise; from the first day of the experiment, it is absolutely necessary:

to ordain and to prescribe care and observation,
to abstain from all things unlawful, and
to abstain from every kind of impiety, impurity,
wickedness, or immodesty, as well of body as of soul; as, for
example, eating and drinking superabundantly, and all sorts
of vain words, buffooneries, slanders, calumnies, and other
useless discourse;

but instead to:

do good deeds,
speak honestly,
keep a strict decency in all things,
never lose sight of modesty in walking, in conversation, in
eating and drinking, and in all things;

the which should be principally done and observed for nine days,
before the commencement of the operation.

The disciples should do the same, and should equally put in
practice all things necessary to be observed, if they wish to make
use of all these operations and experiments.

But before the commencement of the work, it is absolutely
necessary that the master with his disciples repeat the following
conjunction once in the morning, and twice in the evening:

THE CONJURATION

O Lord God almighty, be propitious unto me a miserable sinner, for I am not worthy to raise mine eyes unto heaven, because of the iniquity of my sins and the multitude of my faults.

O pitying and merciful father, who wouldest not the death of a sinner but rather that he should turn from his wickedness and live, O God have mercy upon me and pardon all my sins; for I unworthy entreat thee, O father of all creatures, thou who art full of mercy and of compassion, by thy great goodness, that thou deign to grant unto me power to see and know these spirits which I desire to behold and to invoke to appear before me and to accomplish my will.

Through thee who art conqueror, and who art blessed unto the ages of the ages. Amen.

O Lord God the father eternal, who art seated upon the Kerubim and the Seraphim, who lookest upon Earth and upon sea; unto thee do I raise my hands and implore thine aid alone, thou who alone art the accomplishment of good works, thou who givest rest unto those who labour, who humblest the proud, who art the author of life and the destroyer of death; thou art our rest, thou art the protector of those who invoke thee; protect, guard, and defend me in this matter, and in this enterprise which I propose to carry out, O thou who livest, reignest, and abidest unto the eternal ages. Amen.

During the three last days before the commencement of this action, thou shalt content thyself with only eating fasting diet, and that only once in the day; and it will be better still if thou only partakest of bread and water.

Thou shalt also abstain from every impure thing; reciting the prayer above written.

And on the last day, when thou shalt wish to commence the Operation, thou shalt remain all day without eating, and later on thou shalt go into a secret place, where thou shalt confess all thy sins unto God with a contrite heart.

The Disciples also, together with the Master, shall recite the same Confession with a low but distinct voice, as hath been already said in the First Book, as follows:

CONFESSION

O LORD of Heaven and of Earth, before thee do I confess my sins, and lament them, cast down and humbled in thy presence.

For I have sinned before thee by pride, avarice, and boundless desire of honours and riches;

By idleness, gluttony, greed, debauchery, and drunkenness;

Because I have offended thee by all kinds of sins of the flesh, adulteries, and pollutions, which I have committed myself, and consented that others should commit;

By sacrilege, thefts, rapine, violation, and homicide;

By the evil use I have made of my possessions,

By my prodigality, by the sins which I have committed against Hope and Charity,

By my evil advice, flatteries, bribes, and the ill distribution which I have made of the goods of which I have been possessed;

By repulsing and maltreating the poor, in the distribution
which I have made of the goods committed to my charge,

By afflicting those over whom I have been set in authority,

By not visiting the prisoners,

By depriving the dead of burial,

By not receiving the poor,

By neither feeding the hungry nor giving drink to the
thirsty,

By never keeping the Sabbath and the other feasts,

By not living chastely and piously on those days,

By the easy consent which I have given to those who
incited me to evil deeds,

By injuring instead of aiding those who demanded help
from me, by refusing to give ear unto the cry of the poor,

By not respecting the aged,

By not keeping my word,

By disobedience to my parents,

By ingratitude towards those from whom I have received
kindness,

By indulgence in sensual pleasures,

By irreverent behaviour in the Temple of God, by unseemly gestures thereat, by entering therein without reverence, by vain and unprofitable discourse when there, by despising the sacred vessels of the temple, by turning the holy Ceremonies into ridicule, by touching and eating the sacred bread with impure lips and with profane hands, and

By the neglect of my prayers and adorations.

I detest also the crimes which I have committed by evil thoughts, vain and impure meditations, false suspicions, and rash judgments; by the evil consent which I have readily given unto the advice of the wicked, by lust of impure and sensual pleasures; by my idle words, my lies, and my deceit; by my false vows in various ways; and by my continual slander and calumny.

I detest also the crimes which I have committed within; the treachery and discord which I have incited; my curiosity, greed, false speaking, violence, malediction, murmurs, blasphemies, vain words, insults, dissimulations; my sins against God by the transgression of the ten commandments, by neglect of my duties and obligations, and by want of love towards God and towards my neighbour.

Furthermore I hate the sins which I have committed in all my senses, by sight, by hearing, by taste, by smell, and by touch, in every way that human weakness can offend the creator; by my carnal thoughts, deeds, and meditations.

In which I humbly confess that I have sinned, and recognise myself as being in the sight of God the most criminal of all men.

I accuse myself before thee, O God, and I adore thee with all humility.

O ye, holy angels, and ye, children of God, in your presence I publish my sins, so that mine enemy may have no advantage over me, and may not be able to reproach me at the last day; that he may not be able to say that I have concealed my sins, and that I be not then accused in the presence of the Lord; but, on the contrary, that on my account there may be joy in Heaven, as over the just who have confessed their sins in thy presence.

O most mighty and all powerful Father, grant through thine unbounded mercy that I may both see and know all the spirits which I invoke, so that by their means I may see my will and desire accomplished, by the sovereign grandeur, and by thine ineffable and eternal glory, thou who art and who wilt be for ever the pure and ineffable father of all.

This having been done thrice with a devout, pure, and contrite heart, in a place withdrawn from men, cleansed, and pure, where thou canst not be seen, taking the water and the hyssop, thou shalt say:

Purify me, O Lord, with hyssop, and I shall be pure;
wash me and I shall be whiter than snow.

After this, bathe thyself with the exorcised water, and clothe thyself again with the consecrated garment which thou hast taken off; cense thyself, and surround thyself with odours, as will be told farther on, when we speak of perfumes and suffumigations.

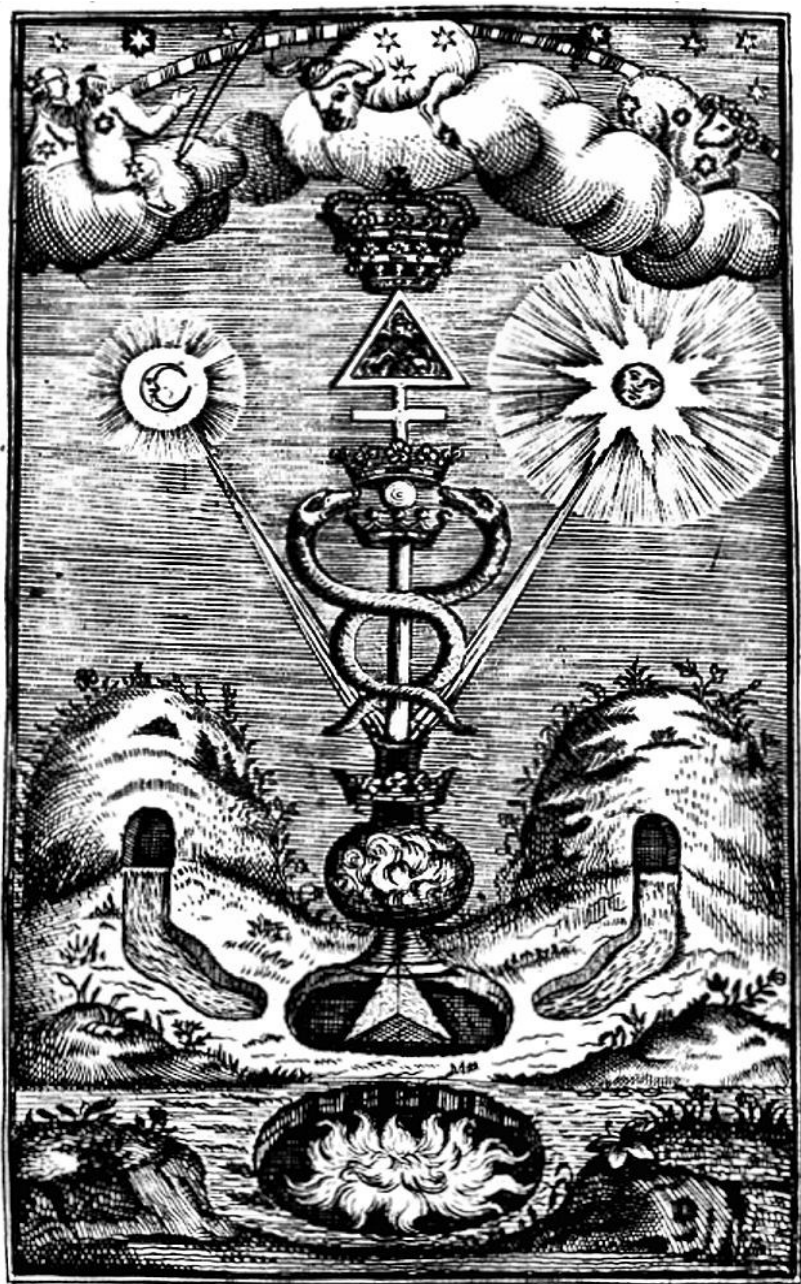
The which being done, thou shalt go unto the ordained place with thy companions, and all things being prepared, thou shalt make the circle, as hath been already said, with all other necessary ceremonies; then shalt thou commence to invoke the spirits by the exorcisms; thou shalt also repeat anew the foregoing confession as hath been already said in the first book. After which, in sign of amendment and of repentance, each shall mutually kiss the other.

Mark well, that up to this point, the disciples should do the same things as the master.

Let the master now give his commands unto his disciples, and pursue the course of the experiment, and work with all diligence to bring it unto perfection.



Lady of the Lake from *The Story of King Arthur* (1903) Howard Pyle



Frontispiece from *The Hermetic Triumph* (1604)

Chapter 5: Concerning the Baths

Concerning the Baths, and How They Are To Be Arranged

The bath is necessary for all magical and necromantic arts.

Wherefore, if thou wishest to perform any experiment or operation, having arranged all things necessary thereunto according to the proper days and hours, thou shalt:

go unto a river or running stream, or

thou shalt have warm water ready in some large vessel or tub in thy secret cabinet,

And while disrobing thyself of thy raiment thou shalt repeat the following Psalms:

- Psalm 26 (KJV 27), *Dominus illuminatio mei*, The Lord is my Light and my salvation
- Psalm 52 (KJV 53), *Dixit insipiens in corde suo non est Deus*, The fool hath said in his heart, There is no God
- Psalm 68 (KJV 69), *Salvum me fac Deus, quoniam intraverunt*, Save me, O God, for the waters are come in unto my soul
- Exodus 15:1, *Cantemus Domino gloriose enim magnificatus*, I will sing unto the Lord: for he hath triumphed gloriously
- Psalm 105 (KJV 106), *Confitemini Domino, quoniam bonus*, Give thanks unto the Lord, for he is good

And when the master shall be entirely disrobed let him enter into the water or into the bath, and let him say:

THE EXORCISM OF THE WATER

I exorcise thee, O creature of Water, by him who hath created thee and gathered thee together into one place so that the dry land appeared, that thou uncover all the deceits

of the enemy, and that thou cast out from thee all the impurities and uncleannesses of the spirits of the World of Phantasm, so they may harm me not, through the virtue of God almighty who liveth and reigneth unto the ages of the ages. Amen.

Then shalt thou begin to wash thyself thoroughly in the bath, saying:

Mertalia, Musalia, Dophalia, Onemalia, Zitanseia, Goldaphaira, Dedulsaira, Ghevialaira, Gheminaira, Gegropheira, Cedahi, Gilthar, Godieb, Ezoil, Musil, Grassil, Tamen, Pueri, Godu, Huznoth, Astachoth, Tzabaoth, Adonai, Agla, On, El, Tetragrammaton, Shema, Aresion, Anaphaxeton, Segilaton, Primeumaton

All the which names thou shalt repeat twice or thrice, until thou art completely washed and clean, and when thou art perfectly pure thou shalt quit the bath, and sprinkle thyself with exorcised water, in the manner described later on, and thou shalt say:

Purge me, O Lord, with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Whilst again clothing thyself, thou shalt recite the following Psalms:

- Psalm 101 (KJV₁₀₂), *Domine exaudi orationem meam*, Hear my prayer, O Lord
- Psalm 50 (KJV₅₁), *Miserere mei Deus secundum magnam*, Have mercy upon me, according to thy loving kindness
- Psalm 4 (KJV₄), *Cum invocarem exaudivit me*, Hear me when I call
- Psalm 9 or 110 (KJV₉₊₁₀ or KJV₁₁₁), *Confitebor tibi Domine in toto corde meo*, I will praise the Lord with my whole heart
- Psalm 118.97 (KJV_{119.97} (Mem)), *Quomodo dilexi legem tuam*, O how love I thy Law!

- Psalm 113 (KJV114), *In exitu Israel de Aegypto*, When Israel went out of Egypt
- Psalm 125 (KJV126), *In convertendo Dominus captivitatem*, When the Lord turned again the captivity
- Psalm 138 (KJV139), *Domine probasti me, et cognovisti*, O Lord, thou hast searched me, and known me

After which thou shalt recite the following prayer:

PRAYER

EL strong and wonderful, I bless thee, I adore thee, I glorify thee, I invoke thee, I render thee thanks from this bath, so that this water may be able to cast from me all impurity and concupiscence of heart, through thee, O holy ADONAI; and may I accomplish all things through thee who livest and reignest unto the ages of the ages. Amen.

After this take the salt and bless it in this manner:

THE BENEDICTION OF THE SALT

The blessing of the Father Almighty be upon this creature of salt, and let all malignity and hindrance be cast forth hencefrom, and let all good enter herein, for without thee man cannot live, wherefore I bless thee and invoke thee, that thou mayest aid me.

Then thou shalt recite over the salt, this Psalm:

Benedicite omnia opera Domini Domino
O all ye works of the Lord, bless ye

Then, taking the spices and exorcised salt thou shalt cast them into the aforesaid bath; and thou shalt again disrobe thyself, pronouncing the following words:

Imamel, Amamon, Iman, Mameon, Rettaron, Muoby,
Mion, Palcabon, Diragon, Nizagon, Nizabiron, Pultellon,
Duagon, Lamenton, Zaron, Fatinon, Vafaron, Gaidon,
Cycisson, Zagueron, Mamerton, Sinon, Sation, Momon,
Zarmuton, Felicon, Jermion

After this thou shalt enter a second time into the bath and recite:

- Psalm 102 or Psalm 103 (KJV 103 or KJV 104), *Benedic anima mea Domino*, Bless the Lord, O my soul
- Exodus 15, *Cantemus Domino gloriose enim*, I will sing unto the Lord: for

Then thou shalt quit the bath and clothe thyself as before in linen garments clean and white, and over them thou shalt put the garments, of which we shall speak in the proper chapter, and thus clothed thou shalt go to finish thy work.

The disciples should wash themselves in like manner, and with like solemnities.



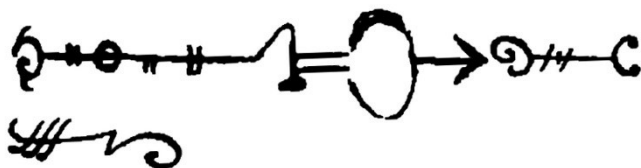
From *Lumen Novum Phosphoris Accensum* (1717)

Chapter 6: Garments of the Art

Of The Garments and Shoes Of The Art

The exterior habiliments which the master of the art should wear ought to be of linen, as well as those which he weareth beneath them; and if he hath the means they should be of silk. If they be of linen the thread of which they are made should have been spun by a young maiden.

The following should be embroidered on the breast with the needle of art in red silk:



The shoes should also be shite, upon which the following should be traced in the same way:



he shoes or boots should be made of white leather, on the which should be marked the signs and characters of art.

These shoes should be made during the days of fast and abstinence, namely, during the nine days set apart before the beginning of the operation, during which the necessary instruments also should be prepared, polished, brightened, and cleaned.

Besides this, the master of the art should have a crown made of virgin paper, upon the which should be written these four names:

JEHOVA, in front;	יהוה
ADONAI behind;	אֲדֹנָי
EL on the right; and	אל
GIBOR on the left	גיבור

These names should be written with the ink and pen of the art, whereof we shall speak in the proper chapter.

The disciples should also each have a crown of virgin paper whereon these divine symbols should be marked in scarlet:

Y, in front;	י	נ
H on the right;	ה	נ
V behind; and	ו	נ
H on the left	ה	נ

Note the sacred symbols in either Hebrew or the Malachim script.

Take heed also that in clothing thyself with these aforesaid habiliments, that thou recite these Psalms:

- Psalm 14 (KJV15), *Domine quis habitat*, Lord, who shall abide
- Psalm 130 (KJV131), *Domine non est exaltatum*, Lord, my heart is not haughty

- Psalm 83 (KJV84), *Quam dilecta [sunt] tabernacula*, How amiable are thy tabernacles
- Psalm 136 (KJV137), *Super Flumina Babilonis*, By the rivers of Babylon
- Psalm 126 (KJV127), *nisi Dominus aedificaverit domum*, Except the Lord build the house
- Psalm 116 (KJV117), *Laudate Dominum omnes gentes*, O praise the Lord, all ye nations
- Psalm 66 (KJV67), *Deus misereatur nostril*, God be merciful unto us
- Psalm 67 (KJV68), *Exsurgat Deus et dissipentur*, Let God arise, let his enemies be scattered

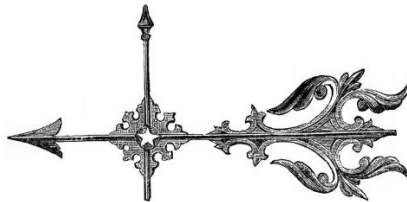
After this perfume the vestments with the perfumes and suffumigations of the Art, and sprinkle them with the water and hyssop of the Art.

But when the master and his disciples shall commence to robe themselves after the first Psalm, and before continuing with the others, he should pronounce these words:

Ancor, Amacor, Amides, Theodonias, Pancor, Phangor, Anitor:

Through the merits of these holy angels will I robe and indue myself with the vestments of power, through which may I conduct unto the desired end those things which I ardently wish, through thee, O most holy ADONAI, whose kingdom and empire endureth for ever. Amen.

Take notice that if the linen garments were vestments of the Levites or of the priests, and had been used for holy things, that they would be all the better.





From *Lumen Novum Phosphoris Accensum* (1717)

Chapter 7: Places of the Operations

Of Places Wherein We May Conveniently Execute The Experiments And Operations Of The Art

The places best fitted for exercising and accomplishing magical arts and operations are those which are concealed, removed, and separated from the habitations of men.

Wherefore desolate and uninhabited regions are most appropriate, such as the borders of lakes, forests, dark and obscure places, old and deserted houses, whither rarely and scarce ever men do come, mountains, caves, caverns, grottos, gardens, orchards; but best of all are cross-roads, and where four roads meet, during the depth and silence of night.

But if thou canst not conveniently go unto any of these places, thy house, and even thine own chamber, or, indeed, any place, provided it hath been purified and consecrated with the necessary ceremonies, will be found fit and convenient for the convocation and assembling of the spirits.

These arts or operations should be carried out at the prescribed time, but if there be no time specially appointed it will be always better to perform them at night, which is the most fit and proper time for the operations of necromancy; this is also a symbol that it is just and right to hide them from the sight of the foolish, the ignorant, and the profane.

But when thou shalt have selected a place fitting, thou mayest perform thine experiments by day or by night.

It should be spacious, clear, and bounded on all sides by hedges, shrubs, trees, or walls.

Thou shalt thyself cleanse it thoroughly and render it neat and pure, and while doing this thou shalt recite Psalms:

- Psalm 2, (KJV₂), *Quare fremuerunt gentes*, Why do the heathen rage
- Psalm 66, (KJV₆₇), *Deus misereatur nostril*, God be merciful unto us
- Psalm 53, (KJV₅₄), *Deus in nomine tuo saluum*, Save me, O God, by thy name

After this thou shalt perfume it with the odours and suffumigations of the art, and shalt sprinkle it with the water and the hyssop; and after this thou mayest in this place make all the necessary preparations for an operation.

But when, later on, thou shalt go unto this place, to complete and accomplish the operation, thou shalt repeat on the way thither the following prayer in a low and distinct voice:

THE PRAYER

LAZAY, SIMAY, NONZAY, ORION, NAZARION
most powerful, OCCIDAMON most strong, SEDON
most mighty:

YOD HE VAU HE:

IAH, AGLA:

Assist me an unworthy sinner who have had the boldness to pronounce these holy names which no man should name and invoke save in very great danger.

Therefore, have I recourse unto these most holy names, being in great peril both of soul and of body. Pardon me if I have sinned in any manner, for I trust in thy protection alone, especially on this journey.

Let the master as he goeth sprinkle the path with the water and hyssop of the art, while each of his disciples shall repeat in a low voice the prayer which we have enjoined for the days of fasting and preparation.

Furthermore, let the master appoint his disciples to carry the things necessary for the art.

The first shall bear the censer, the fire, and the incense.

The second: the book, the paper, the pens, the ink, and the various perfumes.

The third: the ritual dagger and the quill knife.

The master: the staff, and the wand.

But if there be more disciples present, the master shall distribute the things for each to carry, according to their number.

When they shall have arrived at the place, and all things being disposed in their proper order, the master shall take the knife or other convenient consecrated magical implement of steel, wherewith to form the circle of art which he intends to construct. This being done, he must perfume it, and sprinkle it with water; and having warned and exhorted his disciples, he shall work thus:

First let him have a trumpet made of new wood, on the one side of which shall be written in Hebrew with the pen and ink of the art these Names of God:

ELOHIM
GIBOR
ELOHIM
TZABAOth

As follows:

אלהים גבור אלהים צבאות

And on the other side these characters:



Having entered into the circle to perform the experiment, he should sound his trumpet towards the four quarters of the

Universe, first towards the East, then towards the South, then towards the West, and lastly towards the North.

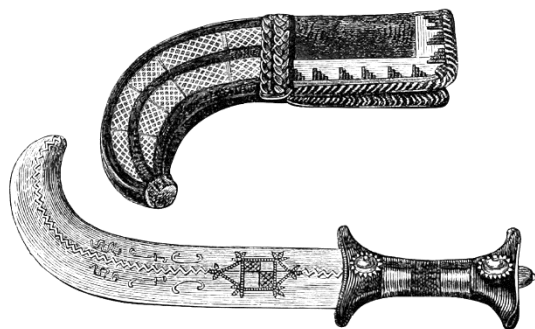
Then let him say:

Hear ye, O spirit (*recite the name of the spirit summoned*), I command you.

Hear ye, and be ye ready, in whatever part of the Universe ye may be, to obey the voice of God the mighty one, and the names of the Creator.

We let you know by this signal and sound that ye will be convoked hither, wherefore hold ye yourselves in readiness to obey our commands.

This being done let the master complete his work, renew the circle, and make the incensements and fumigations.



Chapter 8: Of the Dagger and Wand

Of the knives, sword, quill knife, iron pen, short lance, wand, staff, and other instruments of magical art

In order to properly carry out the greatest and most important operations of the art, various instruments are necessary, as a knife

with a white hilt, another with a black hilt, a short lance, wherewith to trace circles, characters, and other things.

The knife with the white hilt should be made in the day and hour of Mercury, when Mars is in the sign of the Ram or of the Scorpion.

It should be quenched in the blood of a gosling and in the juice of the pimpinella, the Moon being at her full or increasing in light. Dip therein also the white hilt, upon which thou shalt have engraved the characters shown:

Ÿ 3 6 Ÿ 111 Ÿ 4 4 1 1 4 2 3

Afterwards perfume it with the perfumes of the Art.

With this knife thou mayest perform all the necessary operations of the art, except the circles.

But if it seemeth unto thee too troublesome to make a similar knife, have one made in the same fashion; and thou shalt place it thrice in the fire until it becometh red-hot, and each time thou shalt immerse it in the aforesaid blood and juice, fasten thereunto the white hilt having engraved thereon the aforesaid characters, and upon the blade thou shalt write with the pen of art, commencing from the point and going towards the hilt, these names:

AGLA ON

Afterwards thou shalt perfume and sprinkle it, and shalt wrap it in a piece of silken cloth.



But as for the knife with the black hilt for making the circle, wherewith to strike terror and fear into the spirits, it should be made in the same manner, except that it should be done in the day and hour of Saturn, and dipped in the blood of a black cat and in the juice of hemlock, the characters and names below being written thereon, from the point towards the hilt.

*F J 8 3 H M — + ▯ x + **

Which being completed, thou shalt wrap it in a black silk cloth.

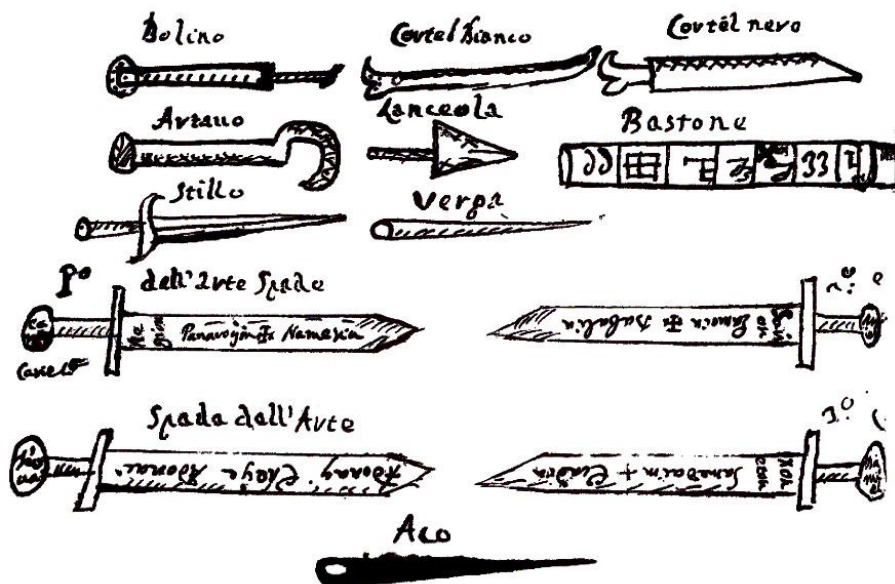
The quill knife or pen and the short lance are made in the same way, in the day and hour of Mercury, and they should be dipped in the blood of a magpie and the juice of the herb Mercury.

Thou must make for them handles of white boxwood cut at a single stroke from the tree, at the rising of the Sun, with a new knife, or with any other convenient instrument. The characters shown should be traced thereon.

*F J 8 3 H M — + ▯ x + **

Thou shalt perfume them according to the rules of art; and wrap them in silk cloth like the others.

THE RITUAL IMPLEMENTS



Bolino	Cortel Bianco (White Knife)	Cortel Nero (Black Knife)
Artauo (Sickle)	Lanceola (Small Lance)	Bastone (Staff)
Stillo (Pen)	Verga (Wand)	
Spalla dell' Arte (Sword of the Art)	Aco (Needle)	

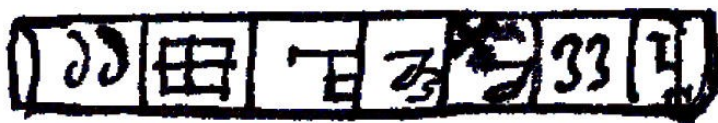
The staff (bastone) should be of elderwood or cane; and the wand (verga) of hazel, in all cases the wood being virgin, that is of one year's growth only. They should each be cut from the tree at a single stroke, on the day of Mercury, at sunrise.



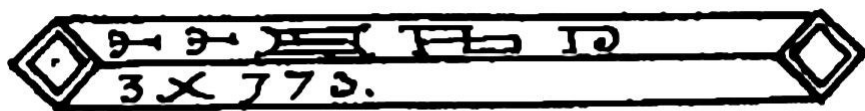
The characters shown should be written or engraved thereon in the day and hour of Mercury.

77H77 3X77 324

Bastone



Inscribed upon the staff



Inscribed upon the wand

This being done, thou shalt say:

ADONAI, most holy, EL potentissime, most strong, deign to bless and to consecrate this wand, and this staff, that they may obtain the necessary virtue, through thee, O most holy ADONAI, whose kingdom endureth unto the ages of the ages. Amen.

After having perfumed and consecrated them, put them aside in a pure and clean place for use when required.

Swords are also frequently necessary for use in magical arts.

יהוה : אדני : אהיה : ייאי :
אלהים : גבור :

Hebrew characters for the sword

Thou shalt therefore take a new sword which thou shalt clean and polish on the day of Mercury, and at the first or the fifteenth hour, and after this thou shalt write on one side these divine names in Hebrew:

YOD HE VAU HE
ADONAI
EHEIEH,
AYAI

and on the other side:

ELOHIM GIBOR

Sprinkle and cense it and repeat over it the following conjuration:

THE CONJURATION OF THE SWORD

I conjure thee, O sword, by these names, ABRAHACH, ABRACH, ABRACADABRA, YOD HE VAU HE, that thou serve me for a strength and defence in all magical operations, against all mine enemies, visible and invisible.

I conjure thee anew by the holy and indivisible name of EL strong and wonderful, by the name SHADDAI almighty; and by these names QADOSCH, QADOSCH, QADOSCH, ADONAI ELOHIM TZABAOTH, EMANUEL, the First and the Last, Wisdom, Way, Life, Truth, Chief, Speech, Word, Splendour, Light, Sun, Fountain, Glory, the Stone of the Wise, Virtue, Shepherd,

Priest, Messiach Immortal; by these names then, and by the other names, I conjure thee, O sword, that thou servest me for a protection in all adversities. Amen.

This being finished thou shalt wrap it also in silk like all the other instruments, being duly purified and consecrated by the ceremonies requisite for the perfection of all magical arts and operations.

Three other swords should be made for the use of the disciples.

The first one should have on the pommel the name CARDIEL;

כרדיאל or גבריאאל

on the lamen of the guard, REGION;

רגיון

on the blade, PANORAIM HEAMESIN

פנוראים + היאמשיך

The second should have on the pommel the name URIEL;

אוריאל

on the lamen of the guard, SARION;

סריון

on the blade, GAMORIN DEBALIN.

גמורין + דבלין

The third should have on the pommel the name DAMIEL or RAPHAEL;

דמיאל or רפאל

on the lamen of the guard, YEMETON;

ימטון

on the blade, LAMEDIN ERADIM

למדין + ערדים

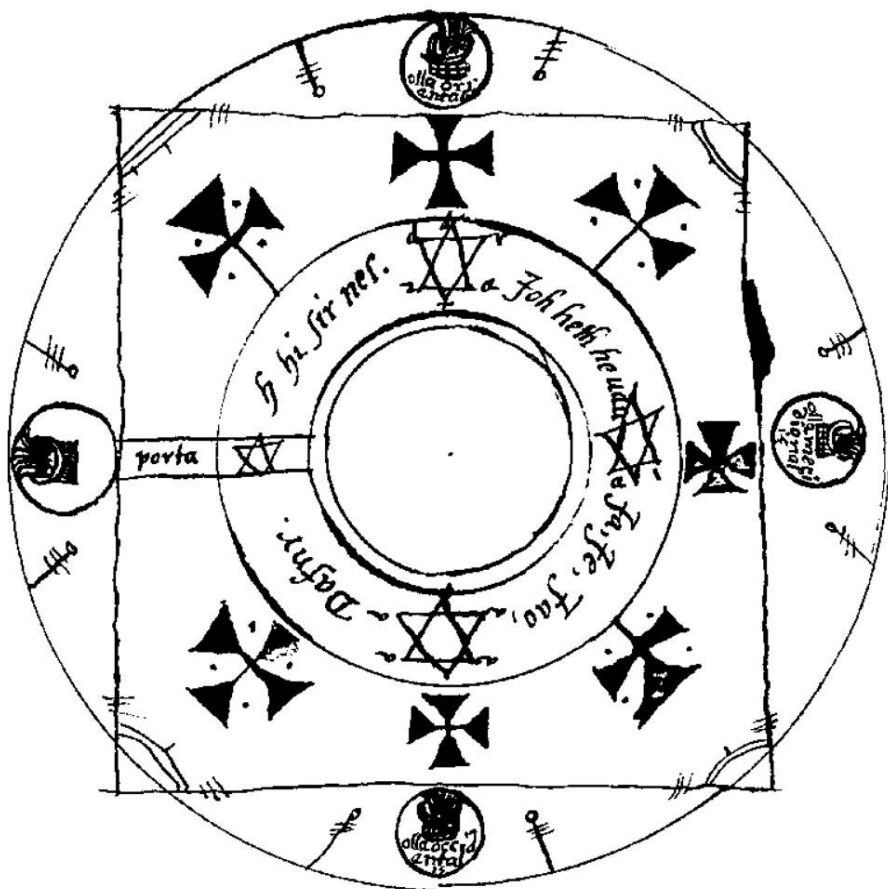


Frontispiece from *Aula subterranea domina* by Lazarus Ercker (1736)

Chapter 9: Forming the Magical Circle

Of the formation of the circle

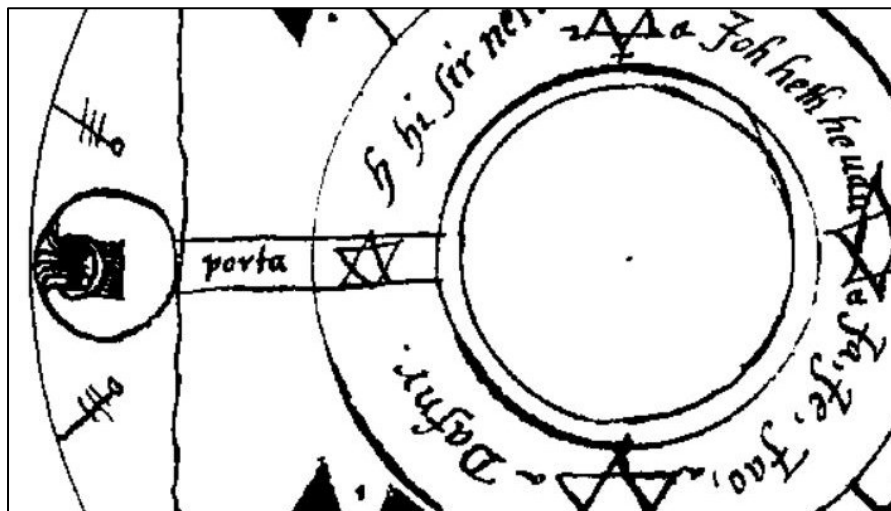
Having chosen a place for preparing and constructing the circle, and all things necessary being prepared for the perfection of the operations, take thou the quill knife and stick it into the centre of the place where the circle is to be made.



Then take a cord of nine feet in length, fasten one end thereof unto the quill knife and with the other end trace out the circumference

of the circle, which may be marked either with the sword or with the knife with the black hilt.

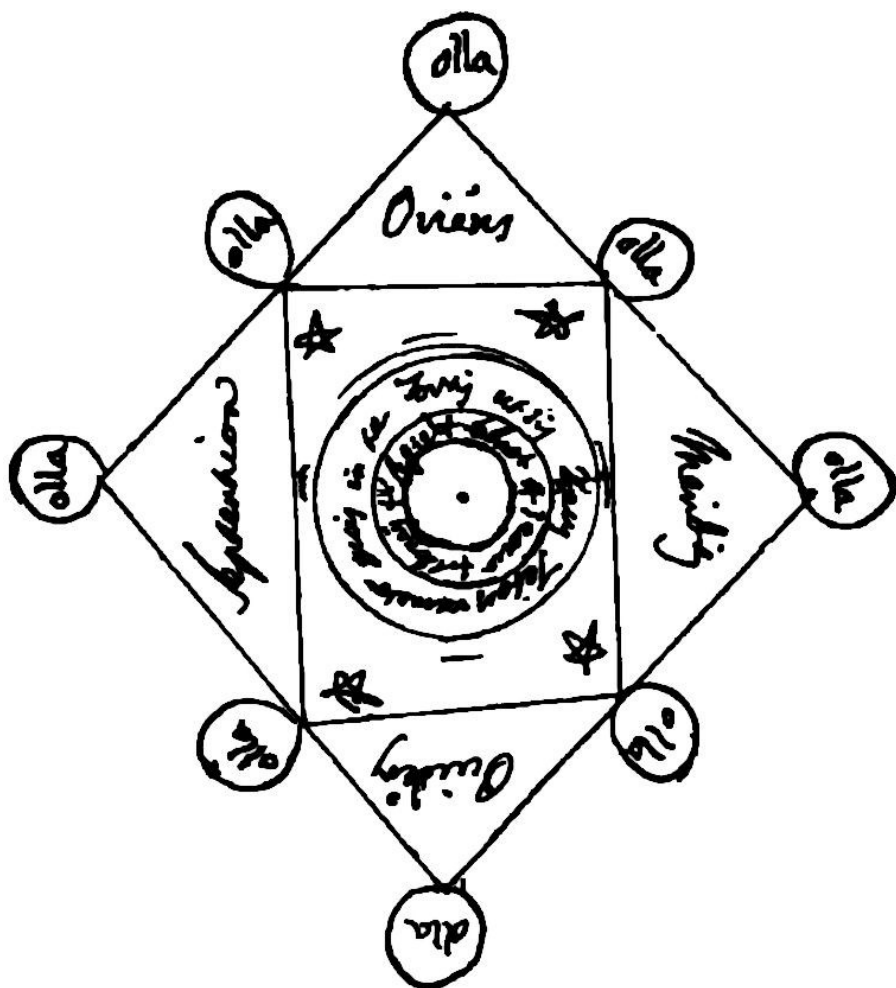
Then within the circle mark out four regions, namely, towards the East, West, South, and North, wherein place symbols.



And beyond the limits of this circle describe with the consecrated knife or sword another circle, but leaving an open space therein towards the North whereby thou mayest enter and depart beyond the circle of Art.

Beyond this again thou shalt describe another circle at a foot distance with the aforesaid instrument, yet ever leaving therein an open space for entrance and egress corresponding to the open space already left in the other.

Beyond this again make another circle at another foot distance, and beyond these two circles, which are beyond the circle of art yet upon the same centre, thou shalt describe pentagrams with the symbols and names of the Creator therein so that they may surround the circle already described.



Without these circles shalt thou circumscribe a square, and beyond that another square, so that the angles of the former may touch the centres of the sides of the latter, and that the angles of the latter may stretch towards the four quarters of the Universe, East, West, North, and South; and at the four angles of each square, and touching them, thou shalt describe lesser circles wherein let there be placed standing censers with lighted charcoal and sweet odours.

These things being done, let the magus of art assemble his disciples, exhort, confirm, and cheer them, lead them into the circle

of art and station them therein towards the four quarters of the Universe, exhort them to fear nothing, and to abide in their assigned places.

The associate to the East should have the quill pen, ink, and parchment. Furthermore, let each of the companions have a sword besides the sword of the art, which he must hold naked in his hand.

Then let the magus quit the circle, and kindle the censers,¹¹ and place thereon exorcised incense, as is said in the chapter of fumigations; and let him have the candle in his hand and kindle it, and then place it in the part prepared.

Let him now enter within the circle and carefully close the openings left in the same, and let him again warn his disciples, and take the trumpet of art prepared as is said in the chapter concerning the same, and let him incense the circle towards the four quarters of the Universe.

After this let the magus commence his incantations, having placed the knife upright in the ground at his feet. Having sounded the trumpet towards the East as before taught let him invoke the spirits, and if need he conjure them, as is said in the first book, and having attained his desired effect, let him license them to depart.

Here followeth the form of the circle, wherein whosoever entereth he shall be at safety as within a fortified castle, and nothing shall be able to harm him.



Chapter 10: Incense and Perfumes in the Arts

Concerning incense, suffumigations, perfumes, odours, and similar things which are used in magical arts

There are many kinds of incense, suffumigations, and perfumes, which are made for and offered unto the spirits; those which are of sweet odour are for the good, those which are of evil savour are for the evil.

For perfumes of good odour, take thou incense, aloes, nutmeg, gum benjamin, musk, and other fragrant spices, over which thou shalt say:

THE EXORCISM OF INCENSE

O God of Abraham, God of Isaac, God of Jacob, deign to bless these odoriferous spices so that they may receive strength, virtue, and power to attract the good spirits, and to banish and cause to retire all hostile phantoms.

Through thee, O most holy ADONAI, who livest and reignest unto the ages of the ages. Amen.

I exorcise thee, O spirit impure and unclean, thou who art a hostile phantom, in the name of God, that thou quit this perfume, thou and all thy deceits, that it may be consecrated and sanctified in the name of God almighty.

May the Holy Spirit of God grant protection and virtue unto those who use these perfumes; and may the hostile and evil spirit and phantom never be able to enter therein, through the ineffable name of God almighty. Amen.

O Lord, deign to bless and to sanctify this creature of perfume so that it may be a remedy unto mankind for the

health of body and of soul, through the invocation of thy holy name.

May all creatures who receive the odour of this incense and of these spices receive health of body and of soul, through him who hath formed the ages. Amen.

After this thou shalt sprinkle the various spices with the water of the art, and thou shalt place them aside in a piece of silk as in other cases, or in a box destined for the purpose, so that thou mayest have them ready prepared for use when necessary.

When thou wishest to use the incense, thou shalt kindle a fire of fresh charcoal, in earthen vessels newly glazed within and without, and thou shalt kindle fire fresh with flint and steel, and the fire being lighted thou shalt say over it as follows, before putting the spices thereon:

THE EXORCISM OF THE FIRE

I exorcise thee, O creature of fire, by him through whom all things have been made, so that every kind of phantasm may retire from thee, and be unable to harm or deceive in any way, through the invocation of the most high creator of all. Amen.

Bless, O Lord all powerful, and all merciful, this creature of fire, so that being blessed by thee, it may be for the honour and glory of thy most holy name, so that it may work no hindrance or evil unto those who use it. Through thee, O eternal and almighty Lord, and through thy most holy name. Amen

This being done, thou shalt put the spices upon the fire in the censor, and make what perfumes and suffumigations thou requirest.

Over fumigations of evil odour thou shalt say:

ADONAI, LAZAI, DALMAI, AIMA, EL SHADDAI, ELOHI, O Holy Father, grant unto us succour, favour, and grace, by the Invocation of thy Holy Name, so that these things may serve us for aid in all that we wish to perform therewith, that all deceit may quit them, and that they may be blessed and sanctified through Thy Name. Amen.

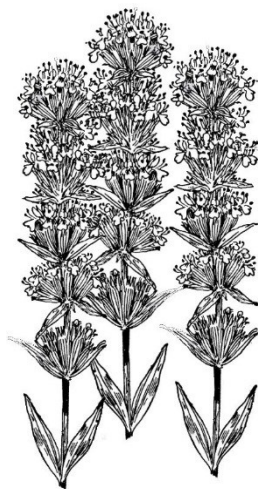
Chapter II: Water and the Hyssop

Of the water, and of the hyssop

If it be necessary to sprinkle with water anything required in the art it should be done with a sprinkler.

A Note on Hyssop

In Exodus 12:22, Moses instructs on using hyssop to sprinkle the blood of a paschal lamb upon the lintel and side posts of doors at each dwelling. In Hebrews 9:19, Israel's great lawgiver sprinkles the Hebrews with hyssop dipped in the blood of victims, at the sealing of the old covenant between Yahweh and His people. It is with hyssop that the blood of a bird offered in sacrifice is to be sprinkled for the cleansing of a man or house affected with leprosy. Likewise, the sprinkling of water for purification is done with hyssop. The sprinkling with hyssop is symbolic of a thorough purification of the heart.



Prepare a censer in the day and hour of Mercury, with the odoriferous spices of the art.

After this thou shalt take a vessel of tin or earth, which thou shalt fill with most clear spring water, and thou shalt have salt. and say these words over the salt:

TZABAOTH, MESSIACH, NGHIMANUEL, ELOYN GIBOR, JEHOVAH; O God, who art the Truth and the Life, deign to bless and sanctify this creature of salt, to serve unto us for help, protection, and assistance in this art, experiment and operation, and may it be a succor unto us.

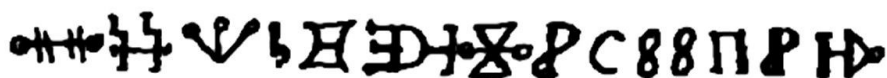
After this cast the salt into the vessel wherein is the water, and say the following Psalms:

- Psalm 101 (KJV102), *Domine exaudi orationem meam et clamor meus*, Hear my prayer, O Lord: and let my cry come unto thee.
- Psalm 53 (KJV54), *Deus in nomine tuo saluum*, Save me, O God, by thy name
- Psalm 6 (KJV6), *Domine ne in furore tuo arguas me, neque in ira*, O Lord, rebuke me not in thine anger, neither chasten me
- Psalm 50 (KJV51), *Miserere mei Deus secundum magnam misericordiam*, Have mercy upon me, O God, according to thy loving kindness

Thou shalt then make unto thyself a sprinkler of vervain, fennel, provinca, sage, valerian, mint (or marjoram), garden-basil, and rosemary, gathered in the day and hour of Mercury, the moon being in her increase.

Then cut a handle with a single stroke from a virgin branch of hazel; the length should be three spans.

Bind together these herbs with a thread spun by a young maiden, and engrave upon the handle on the one side the characters shown:



And on the other side such characters:



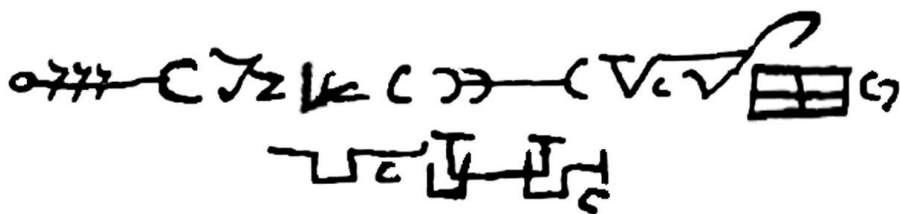
After this thou mayest use the water, using the sprinkler whenever it is necessary; and know that wheresoever thou shalt sprinkle this water, it will chase away all phantoms, and they shall be unable to hinder or annoy any. With this same water thou shalt make all the preparations of the art.

Chapter 12: Light and Fire

Of the light, and of the fire

It hath been ever the custom among all nations to use fire and light in sacred things. For this reason, the master of the art should also employ them in sacred rites, and besides those for reading the conjurations by, and for the incense, in all operations lights are necessary in the circle.

For this reason he should make candles of virgin wax in the day and hour of Mercury; the wicks should have been made by a young girl; and the candles should be made when the moon is in her increase, of the weight of half a pound each, and on them thou shalt engrave these subsequent characters with the iron pen or a stylus of the art.



After this thou shalt repeat over the candles, these Psalms:

- Psalm 150, (KJV150), *Laudate Dominum in sanctis eius*,
Praise the Lord in his sanctuary
- Psalm 102, (KJV103), *Benedic anima mea Domino*, Bless the
Lord, O my soul, and all that is within me
- Psalm 116, (KJV117), *Laudate Dominum omnes gentes*,
Praise the Lord, all nations

And shalt say:

O Lord God, who governest all things by thine almighty power, give unto me, a poor sinner, understanding and knowledge to do only that which is agreeable unto thee;

Grant unto me to fear, adore, love, praise, and give thanks unto thee with true and sincere faith and perfect charity.

Grant, O Lord, before I die, and descend into the realms beneath, and before the fiery flame shall devour me, that thy grace may not leave me, O Lord of my soul. Amen.

After this thou shalt add:

I exorcise thee, O creature of wax, by him who alone hath created all things by his Word, and by the virtue of him who is pure truth, that thou cast out from thee every phantasm, perversion, and deceit of the enemy, and may the

virtue and power of God enter into thee, so that thou mayest give us light, and chase far from us all fear or terror.

After this thou shalt sprinkle them with the water of the art, and incense them with the usual perfumes.

And when thou shalt wish to kindle them thou shalt say:

I exorcise thee, O creature of fire, in the name of the sovereign and eternal Lord, by his ineffable name, which is YOD, HE, VAU, HE;

By the name IAH; and

By the name of power EL;

That thou mayest enlighten the heart of all the spirits which we shall call unto this circle, so that they may appear before us without fraud and deceit through him who hath created all things.

Then thou shalt take a square lantern, with panes of crystal glass, and thou shalt fit therein the candle lighted, to read by, to form the circle, or any other purpose for which thou shalt require it.





The Four Horsemen of the Apocalypse (1498) by Albrecht Durer

Chapter 13: Precepts of the Art

Concerning the precepts of the art

He who hath attained the rank or degree of exorcist, which we are usually accustomed to call magus or master according to grade, whensoever he desireth to undertake any operation, for the nine days immediately preceding the commencement of the work, should put aside from him all uncleanness, and prepare himself in secret during these days, and prepare all the things necessary, and in the space of these days all these should be made, consecrated, and exorcised.

Having completed the period of seclusion, let him go on the day and hour of the commencement of the work, unto the place set apart for the same, as hath been said, in the place concerning the formation of the circle. Let him instruct his disciples on no cause whatsoever to move from their assigned places.

And the magus should exhort them with a bold and confident voice as follows:

THE EXHORTATION OF THE COMPANIONS

Fear ye not, my beloved companions, seeing that we draw near unto the desired end;

therefore, all things being rightly done and the conjurations and exorcisms diligently performed, ye shall behold kings of kings, and emperors of emperors, and other kings, princes, and majesties with them, and a great crowd of followers, together with all sorts of musical instruments, yet nothing should either the magus or his disciples fear.

And then let the magus say:

I exhort you by these holy names of God—

ELOHIM, ADONAI, AGLA—

that none of you now presume to move or cross over from your appointed stations.

This being said, let the magus and his disciples uncover the holy pentacles and show them towards each quarter, and they being shown in each place, there shall be noises and rushings.

Then shall the emperor of (the spirits) say unto you:

From the time of Solomon until now, there hath not been an exorciser who could behold my person, and unless those things which ye have showed unto us hath been made, ye would not now have seen me.

But seeing that ye have powerfully called us, as I believe, by the rites derived from Solomon, and which but few of your comrades, or exorcisers, possess, also they compel us against our will, and I therefore say unto thee that we wish to be obedient in all matters.

Then shall the magus place the petitions of himself and his companions, which should be written down clearly on virgin paper, beyond the circle towards the king or prince of the spirits, and he will receive it and take counsel with his chiefs.

After this he will return the paper, saying:

That which thou desirest is accomplished, be thy will performed, and all thy demands fulfilled.

Chapter 14: The Pen and Inks

Of the pen, ink, and colours

All things employed for writing, etc., in this art, should be prepared in the following manner.

Thou shalt take a male gosling, from which thou shalt pluck the third feather of the right wing, gathered on the day and hour of Mercury, and in plucking it thou shalt say:

ABRAY, HABYLY, SAMAY, TIEDONAY,
ATHAMAS, SEAVER, ADONAI:

Banish from this pen all deceit and error, so that it may be of virtue and efficacy to write all that I desire. Amen.

After this thou shalt sharpen it with the quill knife of the art, perfume it, sprinkle it, and place it aside in a silken cloth.

Thou shalt have an inkstand made of earth or any convenient matter, and in the day and hour of Mercury thou shalt engrave thereon with the stylus of art these names:

יהוה

Yod, He, Vau, He

מטטרון

Metatron

יה יה יה

Iah Iah Iah

קדוש

Qadosch

אלהים צבאות

Elohim Tzabaoth

And in putting the ink therein thou shalt say:

I exorcise thee, O creature of ink, by ANAIRETON, by SIMULATOR, and by the name ADONAI, and by the name of him through whom all things were made, that thou be unto me an aid and succor in all things which I wish to perform by thine aid.

As it sometimes happeneth that it is necessary to write with some noble colour, it is well to have a new white inkhorn⁷ wherein to keep them.

The principal colours will be yellow or gold, red, celestial or azure blue, green, and brown; and any other colours that may be requisite.

Thou shalt exorcise, perfume, and sprinkle them in the usual manner.

Chapter 15: Pen of the Swallow and the Dove

Of the pen of the swallow and of the dove

Take the feather of a swallow or of a dove, and before plucking it thou shalt say:

May Holy MICHAEL the archangel of God, and MUTIEL and MINIEL, the chiefs and captains of the celestial army, be my aid in the operation I am about to perform, so that I may write herewith all things which are necessary, and that all the experiments which I commence herewith may through you and through your names be perfected by the power of the most high Creator. Amen.

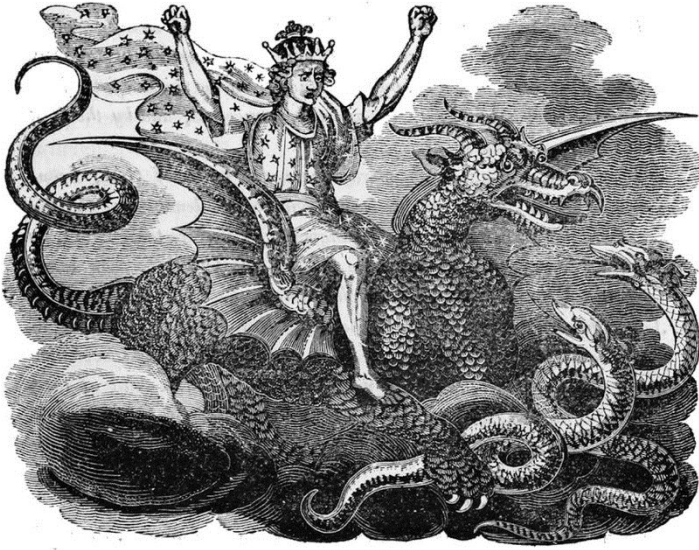
After this thou shalt point and complete the pen with the knife of the art, and with the pen and ink of the art thou shalt write upon its side the Name, ANAIRETON:

אֲנֵאִירֶטוֹן

And thou shalt say over it the following Psalms:

- Psalm 132, (KJV₁₃₃), *Ecce quam bonum, et quam iocundum*, Behold how good and how pleasant
- Psalm 116, (KJV₁₁₇), *Laudate Dominum omnes gentes*, O praise the Lord, all ye nations

FORM IN WHICH THE SPIRIT USUALLY APPEARS.



INCANTATIONS FOR INVOKING THE SPIRIT TO VISIBLE
APPEARANCE.

Chapter 16: Blood of Bat and Other Animals

Of the blood of the bat, pigeon, and other animals

Take a living bat and exorcise it thus:

THE EXORCISM OF THE BAT

CAMO, CANTO, EMORBAO—
MIAT, EMOREO, MARHAS—
CAREAT, ZAINDAY, VATANAC—

By these most holy names, and the other names of angels which are written in the book ASSAMAIAN, The *Sepher Ha-Shamaiim*, and Book of Heavens, I conjure thee O bat (or whatever animal it may be] that thou assist me in this

operation, by God the true, God the holy, the God who hath created thee, and by Adam, who hath imposed thy true name upon thee and upon all other animated beings.

Then say:

O angels, ADONAY, ELOHY, AGLAY, AGLATHA:

May you be our help, so that the speech may be fulfilled through you.

After this, take the needle or other convenient instrument of art, as will be said later on, and pierce the bat in the vein which is in the right wing; and collect the blood in a small vessel over the which thou shalt say:

Almighty ADONAI, ARATHRON, ASHAI, ELOHIM, ELOHI, ELION, ASHER EHEIEH, SHADDAI:

O God the Lord, immaculate, immutable, EMANUEL, MESSIACH, YOD, HE, VAU, HE:

Be my aid, so that this blood may have power and efficacy in all wherein I shall wish, and in all that I shall demand.

Perfume it and keep it for use.

The blood of other winged animals may be taken in the same manner, with the proper solemnities.

Editorial Note Included in the Mathers Edition: I cannot too strongly impress on the readers of this volume that the use of blood is more or less connected with black magic; and that it should be avoided as much as possible.



The Knight Death and the Devil (1513) by Albrecht Durer

Chapter 17: Virgin Parchment Paper

Of virgin parchment, or virgin paper, and how it should be prepared

Virgin paper, or card, is that which is new, pure, clean, and exorcised, never having served for any other purpose.

Virgin parchment is necessary in many magical operations, and should be properly prepared and consecrated.

There are two kinds, one called virgin, the other unborn. Virgin parchment is that which is taken from an animal which hath not attained the age of generation, whether it be ram, or kid, or other animal.

Unborn parchment is taken from an animal which hath been taken before its time from the uterus of its mother.

Take whichsoever of these two classes of animals thou pleasest, provided only that it be male, and in the day and hour of Mercury; and take it to a secret place where no man may see thee at work. Thou shalt have a marsh-reed cut at a single stroke with a new knife of the Art, and thou shalt strip from it the leaves, repeating this conjuration:

THE CONJURATION OF THE REED

I conjure thee by the Creator of all things, and by the king of angels, whose name is EL SHADDAI, that thou receivest strength and virtue to flay this animal and to construct the parchment whereon I may write the holy names of God, and that it may acquire so great virtue that all which I shall write or do may obtain its effect, through him who liveth unto the eternal ages. Amen.

Before cutting the reed recite Psalm 71 (KJV 72):



PSALMUS, IN SALOMONEM

2 Deus, iudicium tuum regi da, et iustitiam tuam filio regis;
iudicare populum tuum in iustitia, et pauperes tuos in
iudicio.

3 Suscipient montes pacem populo, et colles iustitiam.

4 Iudicabit pauperes populi, et salvos faciet filios pauperum,
et humiliabit calumniatorem.

5 Et permanebit cum sole, et ante lunam, in generatione et
generationem.

6 Descendet sicut pluvia in vellus, et sicut stillicidia
stillantia super terram.

7 Orietur in diebus ejus iustitia, et abundantia pacis, donec
auferatur luna.

8 Et dominabitur a mari usque ad mare, et a flumine usque
ad terminos orbis terrarum.

9 Coram illo procident Aethiopes, et inimici ejus terram lingent.

10 Reges Tharsis et insulae munera offerent; reges Arabum et Saba dona adducent:

11 et adorabunt eum omnes reges terrae; omnes gentes servient ei.

12 Quia liberabit pauperem a potente, et pauperem cui non erat adjutor.

13 Parcet pauperi et inopi, et animas pauperum salvas faciet.

14 Ex usuris et iniquitate redimet animas eorum, et honorabile nomen eorum coram illo.

15 Et vivet, et dabitur ei de auro Arabiae; et adorabunt de ipso semper, tota die benedicent ei.

16 Et erit firmamentum in terra in summis montium; superextolletur super Libanum fructus ejus, et florebunt de civitate sicut foenum terrae.

17 Sit nomen ejus benedictum in saecula; ante solem permanet nomen ejus. Et benedicentur in ipso omnes tribus terrae; omnes gentes magnificabunt eum.

18 Benedictus Dominus Deus Israel, qui facit mirabilia solus.

19 Et benedictum nomen majestatis ejus in aeternum, et replebitur majestate ejus omnis terra. Fiat, fiat.

20 Defecerunt laudes David, filii Jesse.

Latin Vulgate

PSALM OF SOLOMON

Give the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers that water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

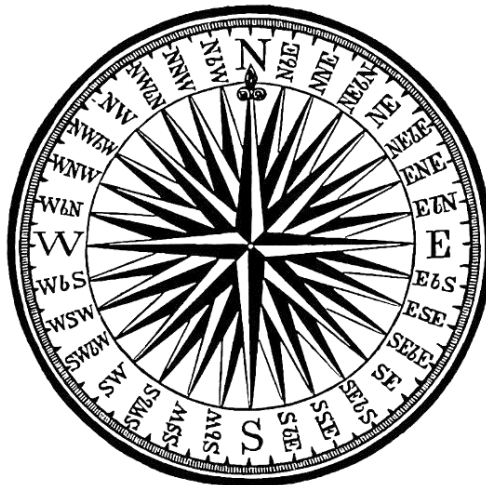
17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

18 Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

King James



After this, with the knife of the art, thou shalt fashion the reed into the shape of a knife, and upon it thou shalt write these names:

אגלא

AGLA

אדני

ADONAI

אלי

ELOHI

--through whom be the work of this knife accomplished. Then thou shalt say:

O God, who drewest Moses, thy well beloved and thine elect, from among the reeds on the marshy banks of the Nile, and from the waters, he being yet but a child, grant unto me through thy great mercy and compassion that this reed may receive power and virtue to effect that which I desire through thy holy name and the names of thy holy angels. Amen.

This being done, thou shalt commence with this knife to flay the animal, whether it be virgin or unborn, saying:

LAZAY, ADONAY, DALMAY, SHADDAI

TETRAGRAMMATON
 ANERETON, ANEFENETON, CURETON
 And ye holy angels of God:

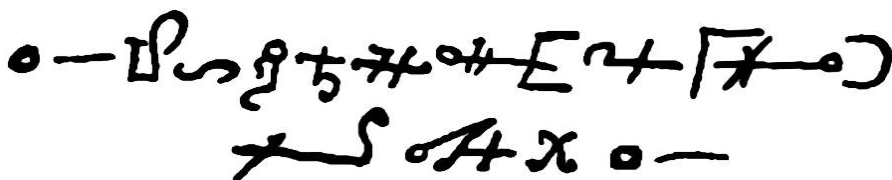
Be present, and grant power and virtue unto this parchment,
 and may it be consecrated by you, so that all things which I
 shall write thereon shall obtain their effect. Amen.

The animal being flayed, take salt, and say thus over it:

God of Gods, and Lord of Lords, who hast created all things
 from negative existence, deign to bless and sanctify this
 salt, so that in placing it upon this parchment which I wish
 to make, it may have such virtue that whatsoever I may
 write on it hereafter may attain its desired end. Amen.

Afterwards rub the said parchment with the exorcised salt, and
 leave it in the Sun, to imbibe this salt for the space of an entire day.

Then take a large earthen vessel glazed within and without, round
 the outside of which thou shalt write the characters:



After this thou shalt put powdered lime into the vessel, saying:

ONAYZARON, IAYZON, ZEVARON, THIPHYON,
 ELION, OCCINOMOS: Be ye present and bless this lime
 so that it may attain the desired effect, through the king of
 the heavens, and the God of the angels. Amen.

Take then exorcised water and pour it upon the said lime, and place the skin therein for three days, after which thou shalt take it thence, and scrape therefrom the lime and flesh adhering, with the knife of reed.

After this thou shalt cut, with a single stroke, a wand of hazel, long enough for thee to form a circle therewith; take also a cord spun by a young maiden, and small stones or pebbles from a brook, pronouncing these words:

O God Adonai, holy and powerful father, put virtue into these stones, that they may serve to stretch this parchment, and to chase therefrom all fraud, and may it obtain virtue by thine almighty power.

After this, having stretched the said parchment upon the circle and bound it with the cord and stones, thou shalt say:

AGLA
YOD, HE, VAU, HE
IAH
EMANUEL:

Bless and preserve this parchment, so that no phantasm may enter therein.

Let it dry thus for three days in a dark and shady place, then cut the cord with the knife of art, and detach the parchment from the circle, saying:

ANCOR, AMACOR, AMIDES, THEODONIAS,
PHAGOR, AFACAR, ANITOR:

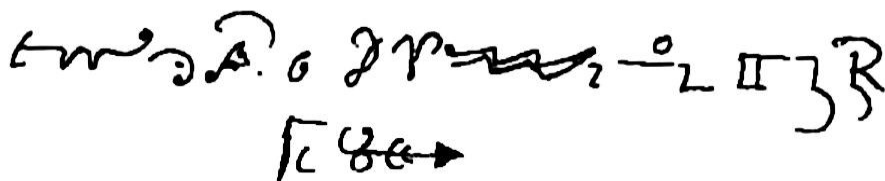
Be present and stand guard unto this parchment.

Then perfume it, and keep it in silk ready for use.

No woman, if her flowers be upon her, should be permitted to see this parchment; otherwise it will lose its virtue. He who maketh it should be pure, clean, and prepared.

But if the preparation of the aforesaid parchment seemeth too tedious, thou mayest make it in the following manner, but it is not so good.

Take any parchment, and exorcise it; prepare a censer with perfumes; write upon the parchment the characters:



And hold it over the incense, and say:

Be ye present to aid me, and may my operation be accomplished through you:

LAZAY, SALMAY, DALMAY, ADONAI, ANERETON,
CEDRION, CRIPON, PRION, ANAIRETON, ELION,
OCTINOMON, ZEVANION, ALAZAION, ZIDEON,
AGLA, ON, YOD HE VAU HE, ARTOR, DINOTOR,

Holy angels of God:

Be present and infuse virtue into this parchment, so that it may obtain such power through you that all names or characters thereon written may receive due power, and that all deceit and hindrance may depart therefrom, through God the Lord merciful and gracious, who liveth and reigneth through all the ages. Amen.

Then shalt thou recite over the parchment these Psalms:

- Psalm 71, (KJV72), *Deus iudicium tuum Regi da*, Give the king thy judgments, O God
- Psalm 116, (KJV117), *Laudate Dominum omnes gentes*, O praise the Lord, all ye nations: praise him
- Psalm 133, (KJV134), *Ecce nunc benedicite Dominum*, Behold, bless ye the Lord, all ye
- Daniel 3:57 (The Song of the Three Children), *Benedicite Omnia Opera*, O all ye works of the Lord, bless ye

Then say:

I conjure thee, O parchment, by all the holy names, that thou obtainest efficacy and strength, and becomest exorcised and consecrated, so that none of the things which may be written upon thee shall be effaced from the Book of Truth. Amen.

Then sprinkle it, and keep it as before said.

The cauls of newly-born children, duly consecrated, may also be used instead of virgin parchment. Also, paper, satin, silk, and the like substances, may be employed in operations of less importance if duly exorcised and consecrated.



Chapter 18: Wax and Virgin Earth

Of wax and virgin earth

Wax and virgin earth are also employed in many magical operations, whether to make images, or candles, or other things; therefore, they should never have been put to any other use.

The earth should be dug up with thine own hands, and reduced to a paste, without touching it with any instrument whatever, so that it be not defiled thereby.

The wax should be taken from bees which have only made it for the first time, and it should never have been employed for any other purpose; and when thou shalt wish it to avail thyself of the one or the other, thou shalt before commencing the work repeat the following conjuration:

CONJURATION

EXTABOR, NETABOR, SITACIBOR, ADONAI, ON,
LAZOMEN, MECHOR—

ASMODAH, ASCOBAC, COMTAC, ERIONAS,
PROFETAS, ALIOMAS, CONAMAS—

PAPIEREDOS, OSIANDOS, NARBONIDAS, ALMAY,
CACAY, COAQNAY, EQUEVAT—

DAMNAT, VERNAS, COMPARES, SCIES, GERADES,
SERANTES, COPHILADES:

Ye angels of God be present—

For I invoke ye in my work, so that through you it may find virtue and accomplishment. Amen.

After this repeat these Psalms:

- Psalm 130 (KJV131), *Domine non est exaltatum cor meum*, Lord, my heart is not haughty
- Psalm 14 (KJV15), *Domine quis habitabit in tabernaculo tuo*, Lord, who shall abide in thy tabernacle?
- Psalm 101 (KJV102), *Domine exaudi orationem meam*, Hear my prayer, O Lord
- Psalm 8 (KJV8), *Domine Dominus noster quam admirabile*, O Lord our Lord, how excellent
- Psalm 83 (KJV84), *Quam dilecta Tabernacula tua Domine*, How amiable are thy tabernacles, O Lord
- Psalm 67 (KJV68), *Exsurgat Deus et dissipentur inimici*, Let God arise, let his enemies be scattered
- Psalm 49 (KJV50), *Deus Deorum Dominus locutus est*, The mighty God, even the Lord, hath spoken, and called
- Psalm 53 (KJV54), *Deus in nomine tuo salvum me fac*, Save me, O God, by thy name
- Psalm 71 (KJV72), *Deus iudicium tuum Regi da*, Give the king thy judgments, O God
- Psalm 132 (KJV133), *Ecce quam bonum, et quam iucundum*, Behold, how good and how pleasant
- Psalm 113 (KJV114+115), *In exitu Israhel de Aegypto domus*, When Israel went out of Egypt, the house
- Psalm 125 (KJV126), *In convertendo Dominum captivitatem*, When the Lord turned again the captivity
- Psalm 46 (KJV47), *Omnes gentes plaudite manibus*, O clap your hands, all ye people
- Psalm 45 (KJV46), *Deus noster refugium, et virtus*, God is our refuge and strength

- Psalm 21 (KJV22), *Deus Deus meus respice me*, My God, my God, why hast thou forsaken me?
- Psalm 50 (KJV51), *Miserere mei Deus secundum magnam*, Have mercy upon me, O God, according to thy lovingkindness
- Psalm 129 (KJV130), *De profundis clamavi ad te Domine*, Out of the depths have I cried unto thee, O Lord
- Psalm 138 (KJV139), *Domine probasti me et cognovisti me*, O Lord, thou hast searched me, and known me

And then say:

I exorcise thee, O creature of wax (or of Earth), that through the holy name of God and his holy angels thou receive blessing, so that thou mayest be sanctified and blessed, and obtain the virtue which we desire, through the most holy name of ADONAI. Amen.

Sprinkle the wax and put it aside for use; but take note that the earth which should be dug up with thy hands should be prepared every time thou hast need thereof.



Chapter 19: The Needle and Other Iron

Concerning the needle and other iron instruments

In many experiments it is necessary to use certain tools, such as a needle for sewing or pricking, or for inscribing letters and characters, or other needs.

It should be prepared starting on the day and hour of Jupiter, making the needle, or other instrument, and not finished in that hour, but in the day and hour of Venus (or the hour of Jupiter).

And afterwards when finished, say over it this conjuration:

I conjure thee, O needle (*or other instrument*)—

By God the Father almighty,

By the virtue of the heavens, of the stars, and of the angels who preside over them;

By the virtue of stones, herbs, and animals;

By the virtue of hail, snow, and wind—

That thou receivest such virtue that thou mayest obtain without deceit the end which I desire in all things where I shall use thee—

Through God the creator of the ages, and emperor of the angels. Amen.

Afterwards repeat these Psalms:

- Psalm 3 (KJV₃), *Domine quid multiplicati sunt*, Lord, how are they increased that trouble me
- Psalm 7 (KJV₇), *Domine Deus meus in te speravi*, O Lord my God, in thee do I put my trust
- Psalm 9 (KJV₉+KJV₁₀), *Confitebor tibi Domine in toto corde meo*, I will praise thee, O Lord, with my whole heart
- Psalm 41 (KJV₄₂), *Quemadmodum desiderat Cervus ad*, As the hart panteth after the water brooks

- Psalm 59 (KJV60), *Deus reppulisti nos et destruxisti nos*, O God, thou hast cast us off, thou hast scattered us
- Psalm 50 (KJV51), *Miserere mei Deus secundum magnam*, Have mercy upon me, O God, according to thy lovingkindness
- Psalm 129 (KJV130), *De profundis clamavi ad te Domine*, Out of the depths have I cried unto thee, O Lord

Perfume it with the perfumes of the art, and sprinkle it with exorcised water, wrap it in silk and say:

DANI, LUMECH, AGALMATUROD, GEDIEL, PANI,
CANELOAS, MEROD

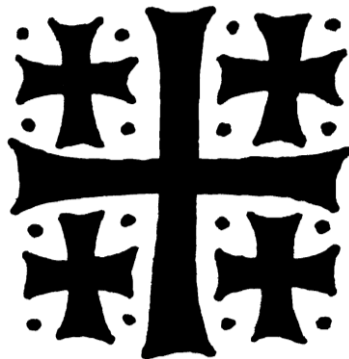
LAMIDOC, BALDOC, ANERETON, METRATON,
TUANCIA, COMPENDON, LAMEDON

CEDRION, ON, MYTRION, ANTON, SYON,
SPISSON, LUPRATON

GION, GIMON, GERSON, AGLA, AGLAY, AGLAOD,
AGLADIAMERON,

Angels most holy—

Be present and stand guard unto this instrument.





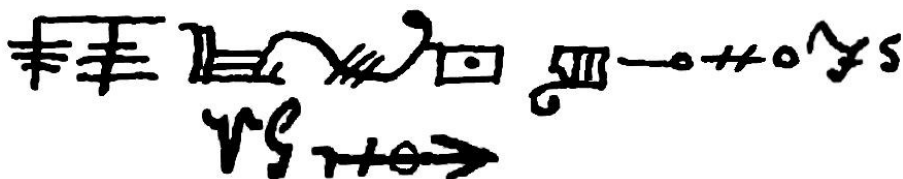
Frontispiece from *Aula subterranea domini* by Lazarus Ercker (1736)

Chapter 20: The Silken Cloth

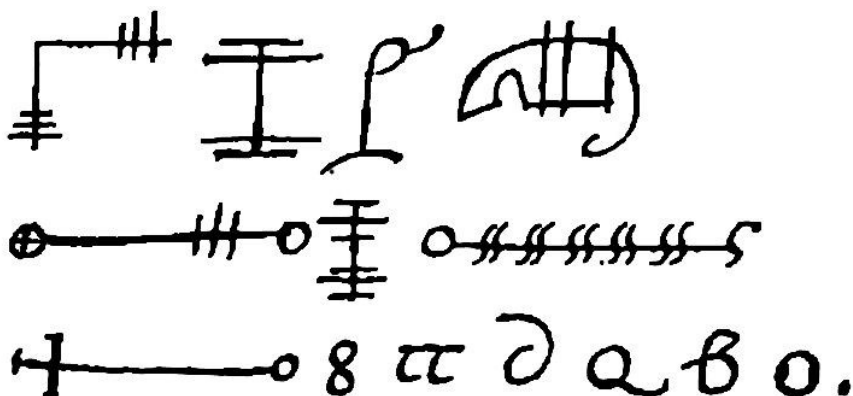
Concerning the silken cloth

When any instrument of the art is properly consecrated, it should be wrapped in silk and put away, as we have said.

Take, then, silk of any colour except black or grey, whereon write the words and characters as follows:



The following represents another variation of the words and characters to inscribe:



From the Sloane Manuscripts Collection at the British Library (1572)

And the following words, in either Hebrew or Roman letters:

Adonay

Amasias

Anareton

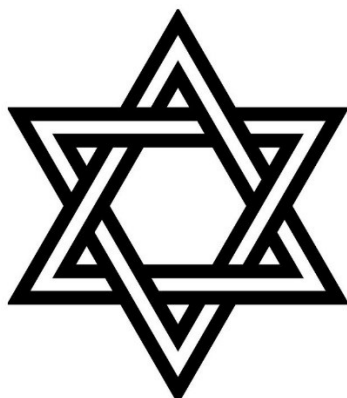
Pneumaton

Agla Ensof
Cados
Auar
Amacor
Arcilor
Semamphoras
Lameleuana
Capteplseriod
Semiferos Eos
Bos
Elohim

Perfume it with incense of good odour, sprinkle it, and recite these Psalms:

- Psalm 8, (KJV8), *Domine Dominus noster*, O Lord our Lord
- Psalm 71, (KJV72), *Deus iudicium tuum Regi da*, Give the king thy judgments, O God
- Psalm 133, (KJV134), *Ecce nunc benedicite Dominum*, Behold, bless ye the Lord
- Psalm 64, (KJV65), *Te decet hymnus Deus in Sion*, Praise waiteth for thee, O God, in Sion

After this thou shalt put it aside for seven days with sweet spices; and thou shalt use this silk to wrap all the instruments of the Art.



Chapter 21: Astrological Images

Concerning astrological images

This section was omitted in the Mathers translation. Here, the content is a synthesis of earlier editions, including the Sloane Manuscripts at the British Library of the Clavicula Salomonis (1572), Agrippa's Of Occult Philosophy, and the Arbatel, and Heptameron (1567) by Peter de Abano, among others.

Of the Hours to Work With

Whosoever desirest to know any experiment or operation, and bring it to pass, he ought to consider the hours and days suitable for that purpose.

Cause all thy instruments to be wrought and made on the day of Mercury (Wednesday) in the increase of the Moon.

When all things needfull are prepared and laid up in the cloth above-said, make nine masses be said over it. Which being done, thou mayst safely work without fear; neither shalt thou need to observe any solemnity after in thy experiments. But look when thou hast finished thy work, that thou lay up all things in thy cloth aforesaid.

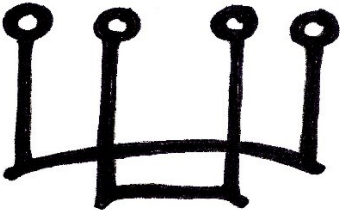
Here are the color correspondences of the planets:

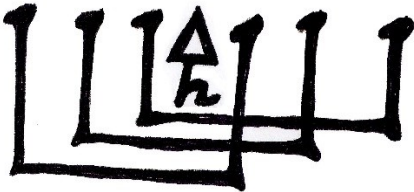
Saturn	Black, made from the ashes of burned goat hairs
Jupiter	Green, made of a noble green
Mars	Red, made of vermillion or saffron
Sun	Red of saffron or Green of a noble green
Venus	Azure or any color likened to violet
Mercury	Yellow from the yolks of eggs
Moon	White from white lead

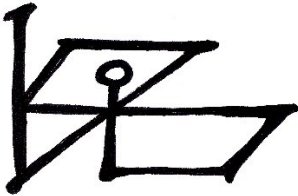
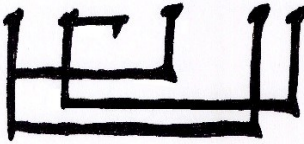
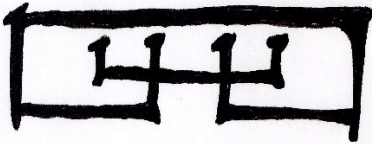
Of the Seven Olympic Spirits

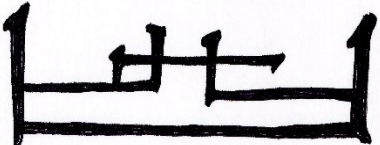
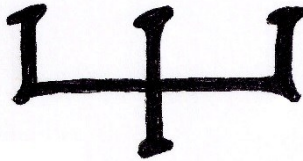
From the *Arbatel de magia veterum*, or Magic of the Ancients (1575) and the writings of Paracelsus (1493 – 1541)

- 1. *Monday*: **Phul** presides over the Moon
- 2. *Tuesday*: **Phaleg** presides over Mars
- 3. *Wednesday*: **Ophiel** presides over Mercury
- 4. *Thursday*: **Bethor** presides over Jupiter
- 5. *Friday*: **Hagith** presides over Venus
- 6. *Saturday*: **Aratron** presides over Saturn
- 7. *Sunday*: **Och** presides over the Sun

<p>Phul Moon</p> <p>Monday <i>Cancer</i></p>	
<ul style="list-style-type: none">▪ Cures disease, with primary dominion over the top half of the physical body (head, chest, arms, etc.)▪ Commands the spirits of the waters▪ Can help clarify or elucidate your dreams; Oversees divination▪ Rules 7 of the 196 cosmological provinces in the universe	

<p>Phaleg Mars</p> <p>Tuesday <i>Aries (d), Scorpio (n)</i></p>	
<ul style="list-style-type: none">▪ Can help you to win battles and wars; can teach you military strategy▪ Can help you prevail in competitions or examinations▪ Helps to broker peace when petitioned▪ Can endow one with glory and victory▪ Rules 35 of the 196 cosmological provinces in the universe	

<p>Ophiel Mercury</p> <p>Wednesday <i>Gemini (d), Virgo (n)</i></p>	
<ul style="list-style-type: none"> ▪ Teaches the liberal arts (fine arts, literature, philosophy, religious study, social sciences, jurisprudence, mathematics, and the natural sciences) ▪ Can reveal the method for converting quicksilver to the philosopher's stone (the necessary catalyst for turning lead into gold) or the elixir of life ▪ Oversees commerce, trade, and travel ▪ Rules 14 of the 196 cosmological provinces in the universe 	
<p>Bethor Jupiter</p> <p>Thursday <i>Sagittarius (d), Pisces (n)</i></p>	
<ul style="list-style-type: none"> ▪ Mediates between spirits of the skies and humans ▪ Teaches the sacred arts, healing arts, and sacred geometry ▪ Cures disease, with primary dominion over the bottom half of the physical body (feet, legs, up to the waist, etc.) ▪ Facilitates miracle working ▪ Can help sway politics or legal matters ▪ Rules 42 of the 196 cosmological provinces in the universe 	
<p>Hagith Venus</p> <p>Friday <i>Libra (d), Taurus (n)</i></p>	
<ul style="list-style-type: none"> ▪ Commands the transmutation of metals and minerals ▪ Can endow you with beauty, charisma, attractiveness, glamour, splendor ▪ Answers prayers or petitions in matters of the heart, of marriage, romance, sex, and love; Can help facilitate harmony or emotional balance ▪ Can endow you with wealth, fertility, or pleasure ▪ Rules 21 of the 196 cosmological provinces in the universe 	

<p>Aratron Saturn</p> <p>Saturday <i>Aquarius (d), Capricorn (n)</i></p>	
<ul style="list-style-type: none"> ▪ Teaches alchemy, magic, physics, and metaphysics ▪ Empowers animal spirits; can give life and power to servitors or tulpas ▪ Mediates between chthonic spirits and humans ▪ Facilitates invisibility and cloaking ▪ Makes the barren fruitful again; can also endow one with longevity ▪ Rules 49 of the 196 cosmological provinces in the universe 	
<p>Och Sun</p> <p>Sunday, Leo</p>	
<ul style="list-style-type: none"> ▪ Can endow you with physical health and increase your vitality; oversees the sciences and craft of physicians, alchemists, and magi ▪ Can endow you with material prosperity ▪ Can endow you with wisdom and greater intelligence or comprehension ▪ Patron to leaders among men and the kings among us ▪ Rules 28 of the 196 cosmological provinces in the universe 	

Of the Seven Babylonian Rulers

1. *Monday*: **Suen (or Nanna)**, god of the moon, protector of shepherds and the Father of the Gods, Creator of All Things, known as He Whose Heart Cannot Be Read and He Could See Farther Than All the Gods, who gave out his predictions of the future to come every new moon, and also god of riches and wealth, presided over the Moon. Suen's designation is *En-zu*, meaning Lord of Wisdom and was the chief god of the pantheon.
2. *Tuesday*: **Nergal**, god in the netherworlds, known as the King of Sunset, a fiery god of destruction and war, who controls both chaos and pestilence, presided over Mars. The animals associated with

Nergal are the rooster and the lion. Nergal reigns on earth for the spring and summer seasons, and then reigns in the underworld with Ereshkigal for the autumn and winter seasons.

3. *Wednesday: **Nabu (or Nebo)***, patron god of the rational arts, of scribes and wisdom, inventor of writing, and an oracle who gave prophecies, presiding over Mercury. Nabu is the god of literacy and science. Nabu is depicted as wearing a horned cap (resembling the astrological glyph for Mercury) with his hands clasped to indicate priesthood. He is also associated with a winged dragon.
4. *Thursday: **Marduk (or Amarutu)***, patron god of Babylon, associated with vegetation, judgment, and magic, presided over Jupiter. Marduk is also associated with political prestige.
5. *Friday: **Ishtar (or Innana)***, goddess of love, beauty, fertility, and also of political power, Queen of Heaven, symbolized by the lion and eight-pointed star, presided over Venus.
6. *Saturday: **Ninurta (Ningirsu or Nirig)***, god of the hunt, of healing, of law and the scribes, and power over demons, presided over Saturn. Ninurta can be called upon to heal sickness and exorcise demons. He is depicted as a warrior with a bow and arrow. He also possesses a magical talking mace called the Sharur, meaning Smasher of Thousands. He rides a beast with the body of a lion and tail of a scorpion.
7. *Sunday: **Samas (or Utu)***, god of the sun, an elderly man with a long beard, long arms, riding a chariot; god of divine justice, morality and truth, whose twin is the goddess Inanna, Queen of Heaven, this god of the light, presided over the Sun. As Utu rode through the heavens, he witnessed everything that happened in the world, and thus could be called upon to share his witness testimony, channeled through priests. Every night, Utu then journeyed through the underworld, passing through the Garden of the Sun God, where trees bore precious gemstones for fruit. Utu was commonly called upon in magic to assist with human affairs, especially to help the innocent in distress, those who have been wronged. The primary symbol designating Utu is the solar disc.

Of Planetary Correspondences

<p>Moon</p> <p>Selenite, pearls, sea shells, palm, hyssop, rosemary, olive tree, chaste trees, chasteberry, evergreen shrubs (mastic trees), the whites of eggs, animal fat, marcasite, menstrual blood, tortoise shells, crab shells, oyster shells, cockles, camphor, bay, myrtle, white poppy</p>	<p>Jupiter</p> <p>Green jasper, basil, bugloss plants, nutmeg, dracaena spike plant, mints, mastic tears (tree resin), violets, henbane, poplar, oak, chestnut, beech, hazel, pear, apple, plum, ash, dogtree, corn, barley, wheat, raisins, licorice, sugar almonds, rhubarb, agarwood, ash, clear, white stones</p>
<p>Mars</p> <p>Iron, brass, sulfur, garlic, hellebore plants, euphorbium resin, radish, laurel, wolfsbane, stems with prickles or thorns, nettles, onions, leeks, mustard seed, dogwood</p>	<p>Venus</p> <p>Carnelian, coral, vervain (verbena), violets, valerian, maidenhair fern, thyme, ambergris, musk, sandalwood, coriander, pears, figs, pomegranates, rose, myrtle</p>
<p>Mercury</p> <p>Gemstones with diverse colors (e.g., picture jasper, calligraphy jasper, tiger eye, unakite, etc.), hazel, five-leaf grasses, marjoram, parsley, painted ferns, yellow archangel leaves, yellow loosestrife, phlox</p>	<p>Saturn</p> <p>Onyx, dark jaspers, dark chalcedony, daffodil, dragonwort, cumin, benzoin, mandrake, opium, seeds that have never been sown, leaves from trees that have never born fruit, figs, pine, cypress</p>
<p>Sun</p> <p>Gold, glittering things, chrysolite, heliotrope flowers, hyacinth, marigold, peony, mint, saffron, amber, balsam, cherry, honey, wood of aloe, cloves, cinnamon, calamus, pepper, frankincense, marjoram, nightshade</p>	

From *Of Occult Philosophy* by Heinrich Cornelius Agrippa







Of Angel Names for Planets and Days


Planet	Key of Solomon (Mathers, Trans.)	From the Heptameron (1567) by Peter de Abano	From <i>Of Occult Philosophy</i> (1651) by Cornelius Agrippa
Sun <i>Sunday</i>	Raphael	Michael Dardiel Huratapel	Raphael
Moon <i>Monday</i>	Gabriel	Gabriel Michael Samael	Gabriel
Mars <i>Tuesday</i>	Khaniael	Samael Satael Amabiel	Camael
Mercury <i>Wednesday</i>	Michael	Raphael Miel Saraphiel	Michael
Jupiter <i>Thursday</i>	Tzadiqel	Sachiel Castiel Asasiel	Zadkiel
Venus <i>Friday</i>	Haniel	Anael Rachiel Sachiel	Hanael
Saturn <i>Saturday</i>	Tzaphqiel	Cassiel Machatan Vriel	Zaphkiel

Seals of the Seven Archangels to Their Planets

From the *Heptameron* (1567) by Peter de Abano

To conjure the angel on the planetary day and planetary hour of its correspondence, anoint with the perfumes of that planet, consecrate and exorcise the ritual space with holy water, and light a fire in a new earthen vessel. The ritual tools needed include the Pentacle, the Book, the Swords, and a Whistle or Trumpet.

Conjuring Seal	Angels	The Ministers
 Seal of the Sun	Michael Dardiel Huratapel	Tus Andas Cynabal
 Seal of the Moon	Gabriel Michael Samael	Bilet Missabu Abuzaba
 Seal of Mercury	Raphael Miel Seraphiel	Suquinos Sallales
 Seal of Mars	Samael Satael Amabiel	Carmax Ismoli Paffran
 Seal of Venus	Anael Rachiel Sachiel	Amabiel Aba Abalidoh Flaef
 Seal of Jupiter	Sachiel Castiel Asasiel	Maguth Gutrix

 <p>Seal of Saturn</p>	<p>Cassiel Machatan Uriel</p>	<p>Abumalith Assaibi Balidet</p>
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THE PLANETARY TALISMANS

*From Le Petit Albert, known as the Lesser Albert Grimoire of Cabalistic Magic,
or Secrets merveilleux de la magie naturelle et cabalistique du petit Albert (1706)*

Seals of the Four Archangels

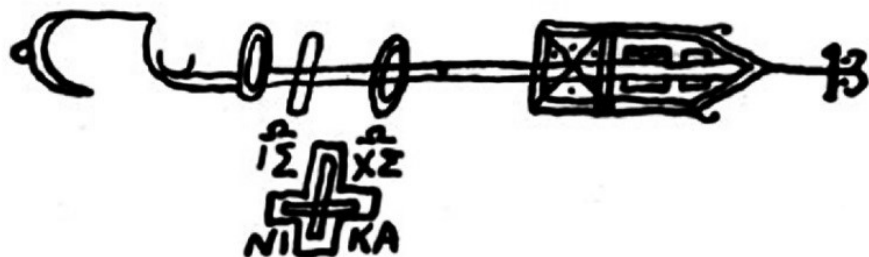
From the *Heptameron* (1567) by Peter de Abano



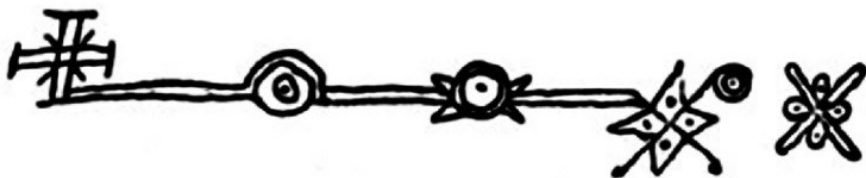
GABRIEL



MICHAËL



RAPHAËL



SAMAËL

From *Numerorum Magica Ab Unitate Usque ad Dvodenarivm Collecta* or The Magical Claendar (1614) by Johann Baptista Großschedel, with engravings by Johannes Theodorus de Bry.

מֵטַטְרוֹן



SEAL FOR CONJURING METATRON
Angel of the Veil



SEAL OF MALACHIM

Craft on the Planetary Day of the Sun (Sunday) and its planetary hour, with correspondences to the Sun. Conjure to channel an alphabet writing system with which to commune with Divinity.



הנִיאל

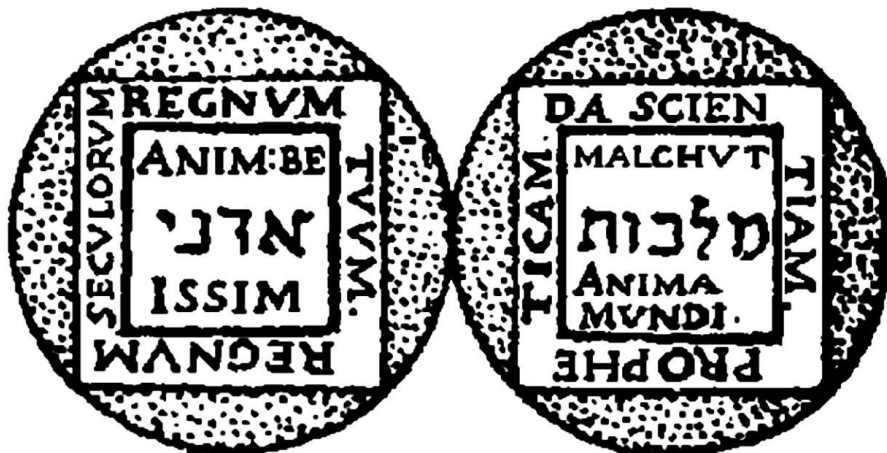
SEAL OF HANIEL

Anael or Aniel

Craft this talismanic seal on the Planetary Day of Venus (Friday) and its planetary hour, with correspondences to Venus.

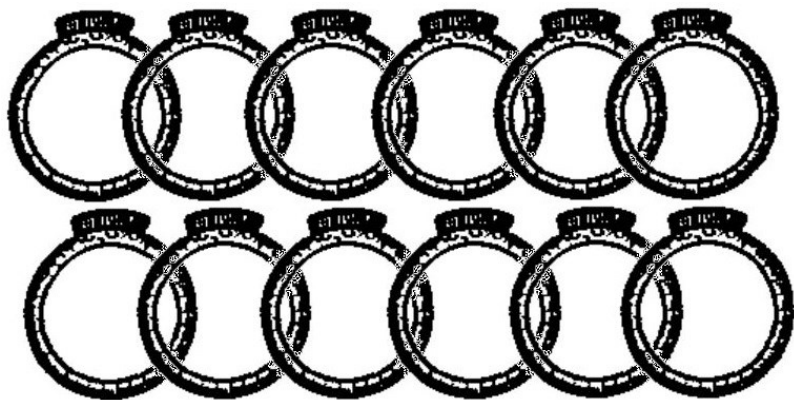
For enriching your life with love, abundance, happiness, and spiritually fulfilling pleasures. To endow you with attractive and magnetic qualities that pave the path to leadership and glory.

Anima Mundi.



SPHERE OF THE ELEMENTS

For connecting to the World Soul, to connect to all living beings on earth and to attune to the Anima Mundi for Supernal Wisdom.



Of the Twelve Talismanic Rings

From the *Clavicules du Roi Salomon*, Keys of King Solomon,
with text also found in the *Grimoire of Abognazar*

Each ring must be empowered and enchanted with the following Oration and Exorcism *prior to* inscribing the names onto the virgin parchment.

ORATION

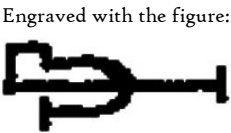
Ô Domine Deus, qui ex nihilo cuncta creasti et antequam fierint providisti nosque honore, gloria coronasti et constituisti super opera manuum tuarum et omnia subjectisti sub pedibus nostris oves, boves, universas et super hoc sacratissimum verbum sit semper benedictum per omnia sæcula sæculorum. Amen.

EXORCISM

I conjure you [*declare the Name of the Spirit noted for the Ring, e.g., DALET, ASTAROT, ASMALIOR, etc.*] by the all-knowing God, who has given me authority, and has established me over the works of his hands, has crowned me with honor and glory by the name AGLA, ON, by which and to which name all is held to obedience, that if first I will make a type of ring, the mark upon it will make you have to do that which I require of you.

FIRST RING: Lapis Lazuli stone in a ring of Copper

For success of the hunt



Engraved with the figure: Crafted at an hour when the Moon is in its 3rd mansion (May 1 - 13)

DALET written on virgin parchment with the blood of a white dove, and censed with aloeswood

SECOND RING: A yellow stone set in a ring of Gold

For having a familiar spirit



Engraved with the figure: Crafted at an hour when the Moon is in its 2nd mansion (April 18 - 30)

ASTAROT written on virgin parchment with the blood of a white dove, and censed with amber

THIRD RING: Gold ring (stone type not named)

For a love spell to achieve the affections and adorations of your beloved



Engraved with the figure: Crafted at an hour when the Moon is in its 13th mansion (September 9 - 21)

ASMALIOR written on virgin parchment with the blood of a white dove, and censed with aloewood

FOURTH RING: A yellow stone set in a ring of Gold

For invisibility



Engraved with the figure: Crafted at an hour when the Moon is in its 19th mansion (November 26 - December 8)

TONUCHO written on virgin parchment with the blood of a white dove, and censed with orange peel

FIFTH RING: Pewter ring (stone type not named)

For travel protection

Engraved with the figure:



Crafted at an hour when the Moon is in its 4th mansion (May 14-26)

GABRIOT written on virgin parchment with the blood of a white dove, and censed with the hair of the person who crafted it

SIXTH RING: A red stone set in a ring of Silver

To cure all illnesses and wounds, crafted for the self. If crafting for another, then must write BALSAMIACH as well in a well-hidden place where it can never be erased, removed, or destroyed. Destroying the second writing of the name breaks the healing spell.

Engraved with the figure:



Crafted at an hour when the Moon is in its 15th mansion (October 5 - 17)

BALSAMIACH written on virgin parchment with the blood of a white dove, and censed with frankincense

SEVENTH RING: A crystal stone set in a ring of Silver

To protect against malign and malefic spirits. This crafting requires the name GABRIACH to be inscribed again in a well-hidden place where it can never be erased, removed, or destroyed. Destroying the second writing of the name breaks the spell.

Engraved with the figure:




Crafted at an hour when the Moon is in its 2nd mansion (April 18 - 30)

GABRIACH written on virgin parchment with the blood of a white dove, and censed with aloeswood


EIGHTH RING: A white stone set in a ring of Silver
To heal the eyes, crafted for the self. If crafting for another, then must write DOLEFECH as well in a well-hidden place where it can never be erased, removed, or destroyed. Destroying the second writing of the name breaks the healing spell.

Engraved with the figure:	Crafted at an hour when the Moon is in its 9th mansion (July 18-30)	DOLEFECH written on virgin parchment with the blood of a white dove, and censed with henbane
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NINTH RING: A crystal stone set in a ring of Pewter
To catch an abundance of fish; abundance of food supply

Engraved with the figure:	Crafted at an hour when the Moon is in its 15th mansion (October 5 - 17)	BALBUCH written on virgin parchment with the blood of a white dove, and censed with flies
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TENTH RING: A jasper stone set in a ring of Pewter
To catch an abundance of wild birds; abundance of food supply

Engraved with the figure:	Crafted at an hour when the Moon is in its 4th mansion (May 14 - 26)	JAMPELUCH written on virgin parchment with the blood of a white dove, and censed with amber
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ELEVENTH RING: A yellow stone set in a ring of Gold
To vanquish one's enemies

Engraved with the figure:	Crafted at an hour when the Moon is in its 10th mansion (July 31 - August 13)	TOPINOCH written on virgin parchment with the blood of a white dove, and censed with amber
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TWELFTH RING: A white stone set in a ring of Gold

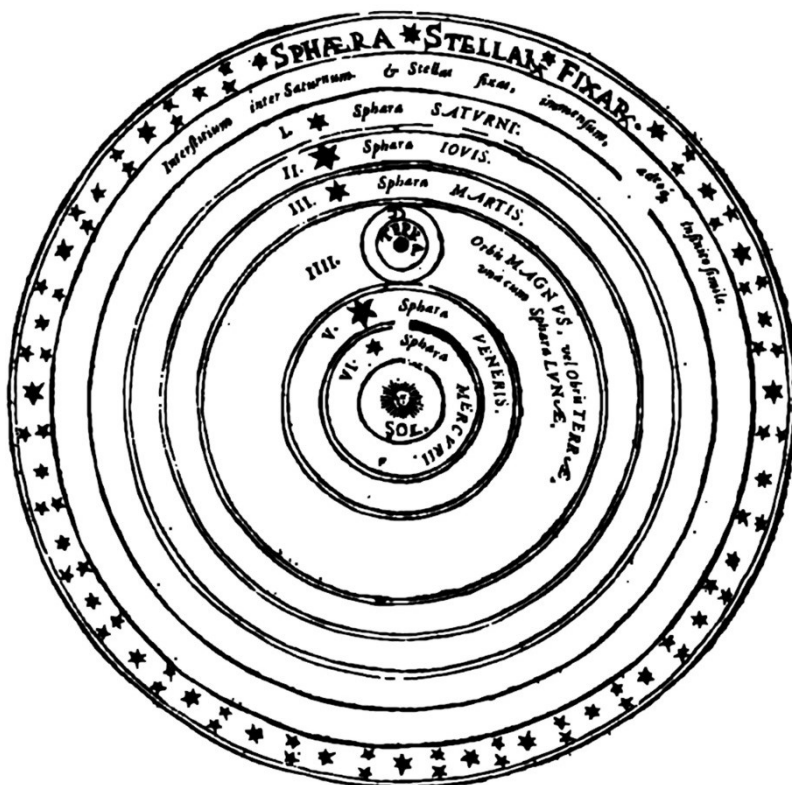
To obtain whatever favors one would request of the King, Prince, or Nobleman; or those of the Government. This crafting requires the name **ILLUSABIO** to be inscribed again in a well-hidden place where it can never be erased, removed, or destroyed. Destroying the second writing of the name breaks the spell.

Engraved with the figure:



Crafted at an hour when the Moon is in its 1st mansion (April 5 - 17)

ILLUSABIO written on virgin parchment with the blood of a white dove, and censed with amber



Johannes Kepler's Heliocentric Rendition of the Fixed Stars (1596)

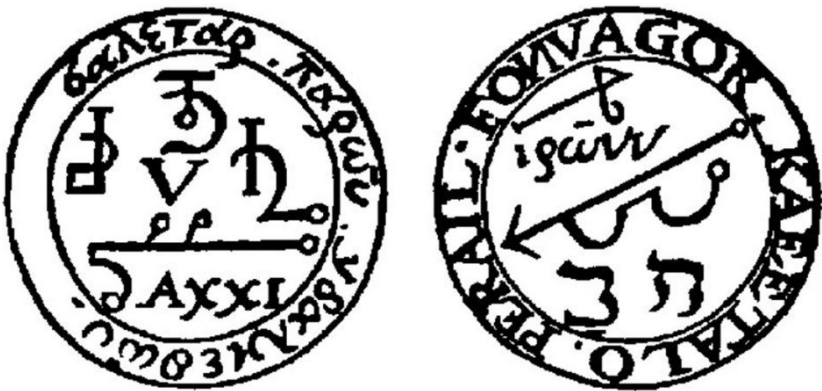
Note About Lunar Mansions: Lunar mansions, or lunar stations, are a section of the path of the Moon on its orbit around Earth. There are 28 lunar mansions relative to the fixed stars, with each mansion equivalent to about one day, or 13° .

Of the Zodiac Seals

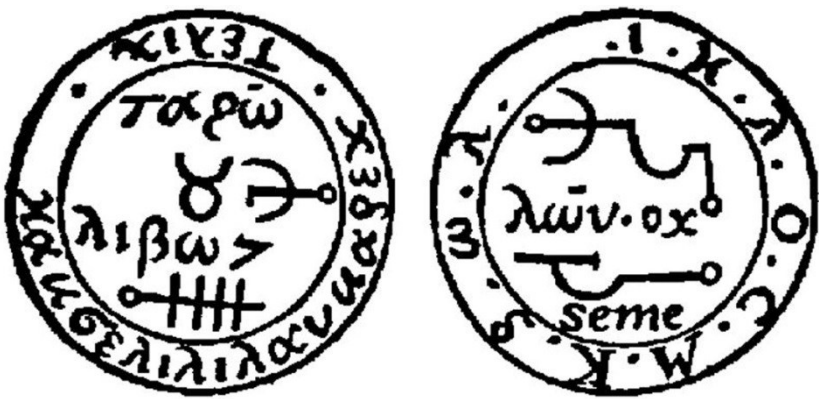
From Liber II of *Archidoxis magicae* by Paracelsus (1541)

From the *The Celestial Treatise of Celestial Medicines, Containing the Mysteries of the Signs of the Zodiac*

Each of the zodiac seals are to be crafted when the sun is in its sign on a planetary day and planetary hour that rules that sign. Work with metals, colors, and incense that correspond with the sign.



Seals of Aries



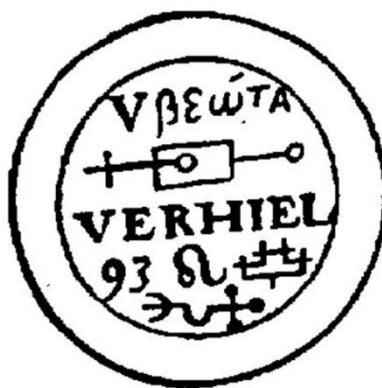
Seals of Taurus



Seals of Gemini



Seals of Cancer



Seals of Leo



Seals of Virgo



Seals of Libra



Seals of Scorpio



Seals of Sagittary (Sagittarius)



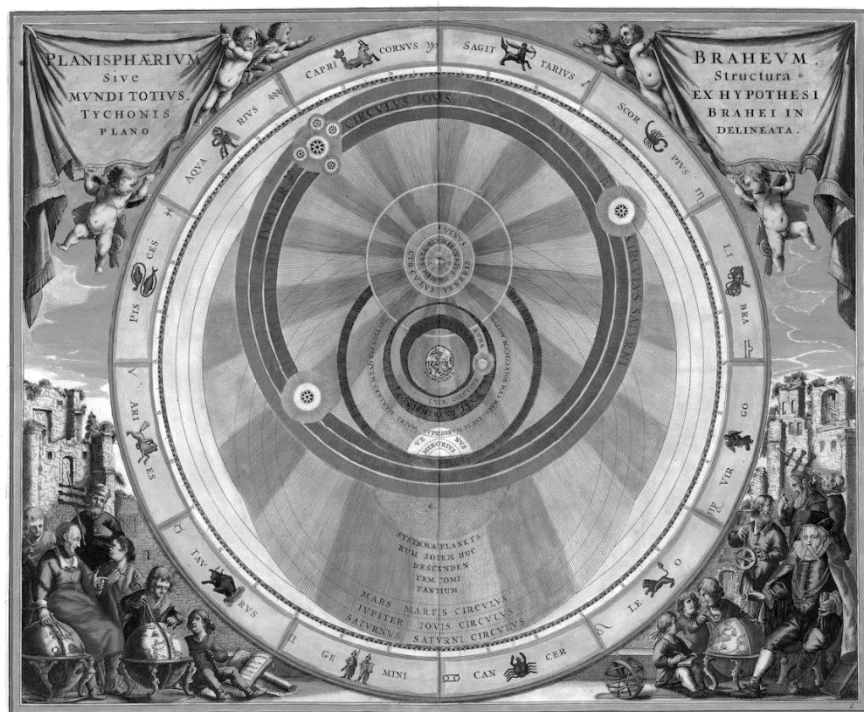
Seals of Capricornus (Capricorn)



Seals of Aquarius



Seals of Pisces



The Planisphere of Brahe (1660) by Andreas Cellarius

The Sigil Lunae

A 9 x 9 magic square with the sum 369

From Liber II of *Archidoxis magicae* by Paracelsus (1541)

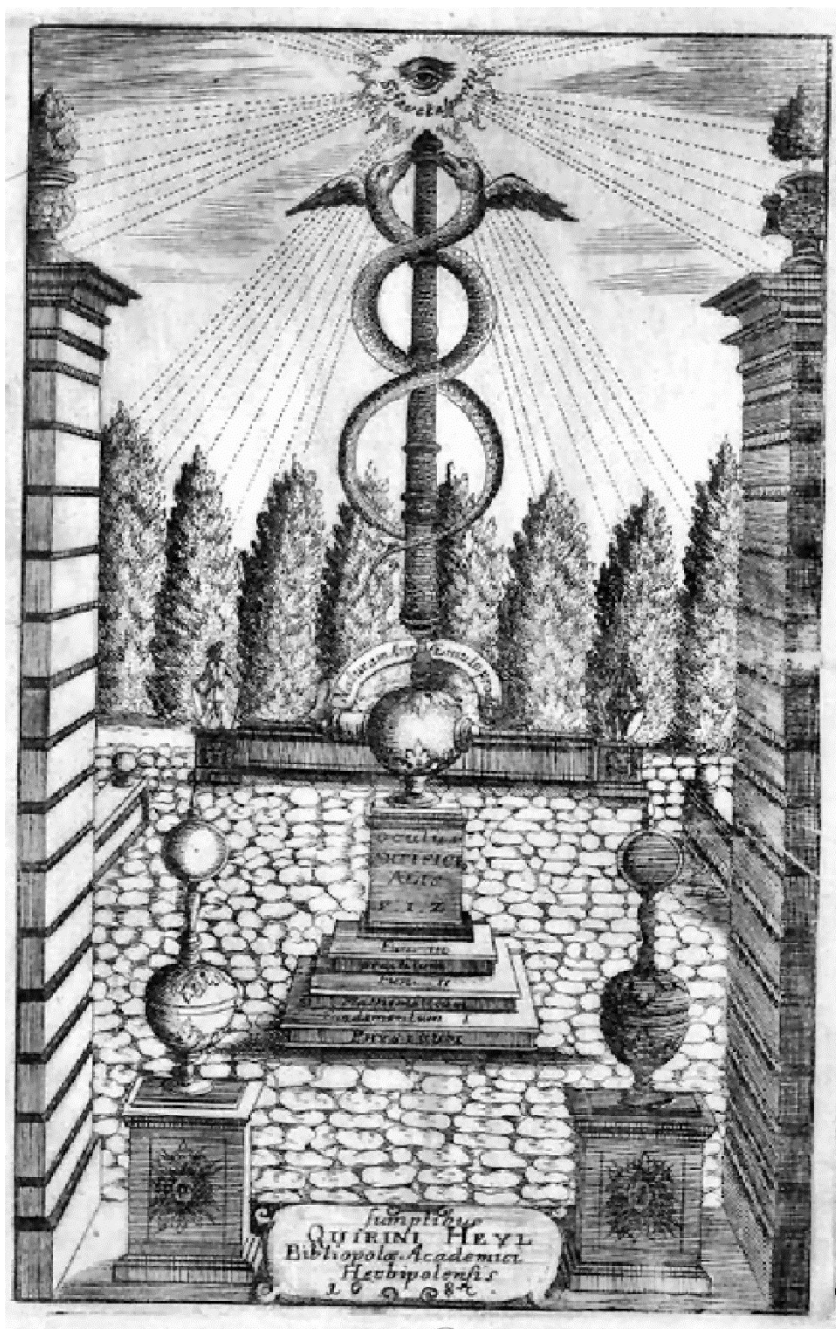
37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

To be inscribed upon a silver tablet.

Using gematria, calculate the numerological value of each letter in the name of the spirit to be invoked or summoned. Mark the numerical value of each letter with a circle, then connect the circles with lines to form the sigil used to invoke or summon that spirit. Place the sigil within a double circle medallion as a sign of containing or controlling the spirit.

Planet	Angel	Virtue	Vice	Magical Works	Theology	Human Anatomy
Sun	Angel of Light	Faith	Pride	Works of Light and Riches	Word of Truth	Heart
Moon	Angel of Dreams	Hope	Avarice	Works of Divination and Mystery	Religion and Mysticism	Brain
Mars	Angel of Destruction	Strength	Wrath	Works of Wrath and Punishment	Justice	Left Foot
Venus	Angel of Love	Charity	Luxury	Works of Love	Mercy and Love	Right Foot
Mercury	Angel of Progress	Prudence	Idleness	Works of Skill, Science, and Eloquence	Interpretation of the Sciences and Mysteries	Reproductive Organs
Jupiter	Angel of Power	Justice	Envy	Works of Ambition and Intrigue	The Risen and Glorious Savior	Right Hand
Saturn	Angel of the Wilderness	Temperance	Gluttony	Works of Malediction and Death	God the Father, or Jehovah of Moses	Left Hand

Planet	Kabbalistic Sign	Alchemical Metals	Precious Stones	Natural (Land)	Science (Sea)	Divine (Air)
Sun	Serpent with the head of a lion	Gold	Carbuncle <i>Sunstone, Amber</i>	Lion	Seal	Swan
Moon	Globe divided by two crescents	Silver	Crystal <i>Moonstone, Selenite</i>	Cat	Catfish	Owl
Mars	Dragon biting the hilt of a sword	Iron	Diamond <i>Red agate</i> <i>Red goldstone</i>	Wolf	Pike	Vulture
Venus	Lingam	Copper	Emerald <i>Rose quartz</i> <i>Unakite, Malachite</i>	He-goat	Mullet	Dove
Mercury	Hermetic caduceus and the cynocephalus	Mercury	Agate <i>Opal, Chrysoprase</i> <i>Blue goldstone</i>	Monkey	Chub	Stork
Jupiter	Blazing pentagram in the talons or beak of an eagle	Pewter	Sapphire <i>Jade, Aventurine</i> <i>Blue jadeite</i>	Stag	Dolphin	Eagle
Saturn	Lame and aged man, or a serpent curled about the sun-stone	Lead	Onyx <i>Bronzite, Jet</i> <i>Brown picture jasper</i>	Mole	Cuttlefish	Pewit



Frontispiece from *Oculus Artificialis* (1685) by Johann Zahn

Chapter 22: Concerning Characters

Whensoever in any operation it is necessary to write characters, and thou fearest that thou wilt fail, do this:

With the quill pen of the art and a scarlet or cinnabar color, write at the beginning the name EHEIEH ASHER EHEIEH:

אהיה אשר אהיה

And at the end the name AIN SOPH, which signifies Infinite:

אין סוף

Between these names write what thou wishest, and if thou hast anything especial to do bear the said written names upon the wrapper in silk, and thou shalt say over them:

Most wise and most high Creator of All Things:

I pray thee for thy pity and mercy that thou mayest grant such virtue and power unto these Holy Names, that thou mayest keep these characters from all deceit and error, through thee, O Most Holy ADONAI. Amen.

After having repeated this thou shalt write the requisite characters, and thou shalt not fail, but shall attain thy desired end.



Hermes Trismegistus (1675)
From *Historia Deorum fatidicorum* by Pierre Mussard

Chapter 23: Sacrifices to the Spirits

Concerning sacrifices to the spirits, and how they should be made

In many operations it is necessary to make some sort of sacrifice unto the demons, and in various ways. Sometimes white animals are sacrificed to the good spirits and black to the evil. Such sacrifices consist of the blood and sometimes of the flesh.

They who sacrifice animals, of whatsoever kind they be, should select those which are virgin, as being more agreeable unto the spirits, and rendering them more obedient.

When blood is to be sacrificed it should be drawn also from virgin quadrupeds or birds, but before offering the oblation, say:

May this sacrifice which we find it proper to offer unto ye, noble and lofty beings, be agreeable and pleasing unto your desires; be ye ready to obey us, and ye shall receive greater ones.

Then perfume and sprinkle it according to the rules of art.

When it is necessary, with all the proper ceremonies, to make sacrifices of fire, they should be made of wood which hath some quality referring especially unto the spirits invoked:

Saturn	Juniper, pine, unto the spirits of Saturn
Jupiter	Box or oak, unto those of Jupiter
Mars	Cornel or cedar, unto those of Mars
Sun	Laurel unto those of the Sun
Venus	Myrtle unto those of Venus
Mercury	Hazel unto those of Mercury
Moon	Willow unto those of the Moon

But when we make sacrifices of food and drink, everything necessary should be prepared outside of the circle, the table previously washed or new, and the meats should be covered with some fine clean cloth, and have also a clean white cloth spread beneath them; with fresh bread, and precious wine, but in all things those which refer to the nature of the planet.

Animals, such as fowls or pigeons, should be roasted. Especially shouldst thou have a vessel of clear and pure fountain water, and before thou enterest into the circle, thou shalt summon the spirits by their proper names, or at least those chief among them, saying:

In whatsoever place ye may be, ye spirits, who are invited to this feast, come ye and be ready to receive our offerings, presents, and sacrifices, and ye shall have hereafter yet more agreeable oblations.

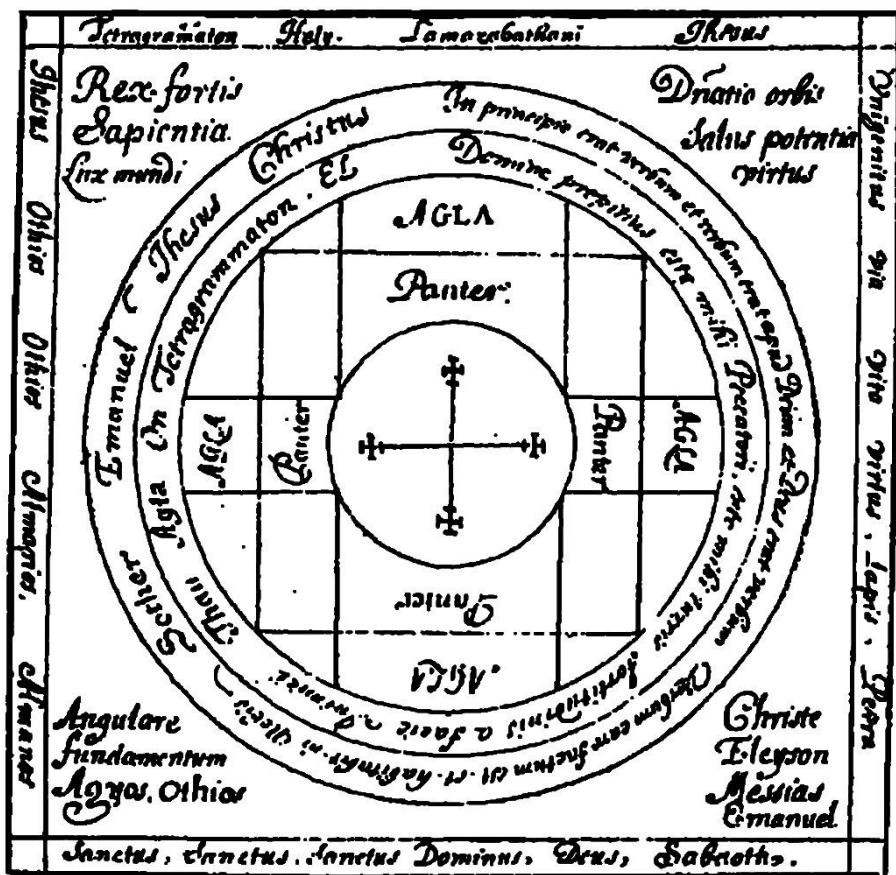
Perfume the viands with sweet incense, and sprinkle them with exorcised water; then commence to conjure the spirits until they shall come.

This is the manner of making sacrifices in all arts and operations wherein it is necessary, and acting thus, the spirits will be prompt to serve thee.



Woodcut by Elias Ashmole from the Theatrum chemicum Britannicum (1652)

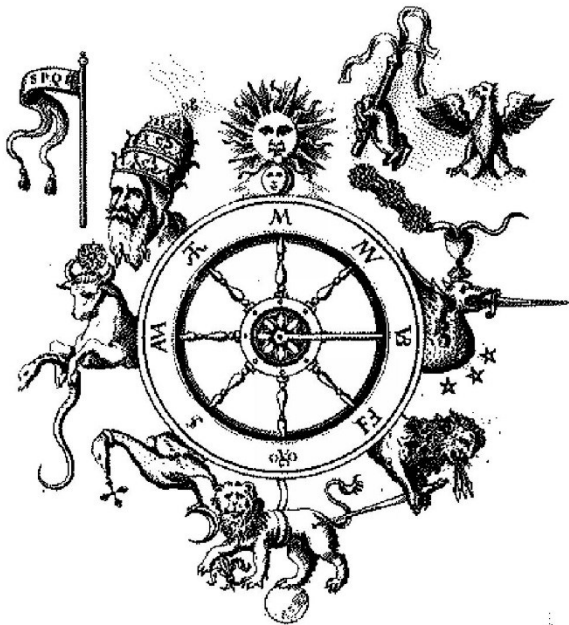
Here follows the manner in which to construct the Pentacle and thus being the final instruction of the Key:



Here endeth the Book of Solomon the Wise, called the Key of Knowledge, the which if thou thoroughly instillest into thy memory, thou shalt be able, if it pleaseth thee, even to fly with the wings of the wind.

But if thou takest little heed hereof, and despiseth this book, never shalt thou attain unto the desired end in any magical experiment or operation whatsoever.

For in this book is comprised all science of magical art, and it should be strictly kept by thee. And hereunto is the end of our Key, in the name of God the righteous, the merciful, and the eternal, who liveth and reigneth throughout the ages. Amen.



Rota a Pio Quarto from Vaticinia by Joachim, of Fiore (1589)

AUT SINGULA VNGUEM: AUT OMNIA NIHIL

Either All or Nothing at All

TEΛΩ

Chapter 24: Qabalistic Invocation of Solomon

[Fragment from Eliphaz Levi]

Powers of the Kingdom, be beneath my left foot, and within my right hand.

Glory and Eternity touch my shoulders, and guide me In the Paths of Victory.

Mercy and Justice be ye the Equilibrium and splendor of my life.

Understanding and Wisdom give unto me the Crown.

Spirits of Malkuth conduct me between the two columns whereon is supported the whole edifice of the Temple.

Angels of Netzach and of Hod strengthen me upon the Cubical Stone of Yesod.

O GEDULAH! O GEBURAH! O TIPHERETH!

BINAH, be Thou my Love!

RUACH CHOKMAH, be Thou my Light!

Be that which Thou art, and that which Thou wilt to be, O KETHER!

Ishim, assist me in the Name of SHADDAI.

Cherubim, be my strength in the Name of ADONAI.

Beni Elohim, be ye my brethren in the Name of the Son, and by the virtues of TZABAOH.

Halelu-Yah! Halelu-Yah! Halelu-Yah. Amen.



Theosophy Alchemy and Hermeticism (1613) by Basilus



Selected Psalms



Constructing the Magical Circle

Psalm 2

QUARE FREMUERUNT GENTES, et populi meditati sunt inania?

² Astiterunt reges terrae, et principes convenerunt in unum adversus Dominum, et adversus christum ejus.

³ Dirumpamus vincula eorum, et projiciamus a nobis jugum ipsorum.

⁴ Qui habitat in caelis irridebit eos, et Dominus subsannabit eos.

⁵ Tunc loquetur ad eos in ira sua, et in furore suo conturbabit eos.

⁶ Ego autem constitutus sum rex ab eo super Sion, montem sanctum ejus, praedicans praeceptum ejus.

⁷ Dominus dixit ad me: Filius meus es tu; ego hodie genui te.

⁸ Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae.

⁹ Reges eos in virga ferrea, et tamquam vas figuli confringes eos.

¹⁰ Et nunc, reges, intelligite; erudimini, qui judicatis terram.

¹¹ Servite Domino in timore, et exsultate ei cum tremore.

¹² Apprehendite disciplinam, nequando irascatur Dominus, et pereatis de via justa.

¹³ Cum exarserit in brevi ira ejus, beati omnes qui confidunt in eo.



WHY DO THE HEATHEN RAGE, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.
 7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.
 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.
 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
 11 Serve the Lord with fear, and rejoice with trembling.
 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.



Psalm 53 (KJV 54)

³ DEUS, IN NOMINE TUO SALVUM ME FAC, et in virtute tua judica me.
⁴ Deus, exaudi orationem meam; auribus percipe verba oris mei.
⁵ Quoniam alieni insurrexerunt adversum me, et fortes quaesierunt animam meam, et non proposuerunt Deum ante conspectum suum.
⁶ Ecce enim Deus adjuvat me, et Dominus susceptor est animae meae.
⁷ Averte mala inimicis meis; et in veritate tua disperde illos.
⁸ Voluntarie sacrificabo tibi, et confitebor nomini tuo, Domine, quoniam bonum est.
⁹ Quoniam ex omni tribulatione eripuisti me, et super inimicos meos despexit oculus meus.



SAVE ME, O GOD, BY THY NAME, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God is mine helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: cut them off in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O Lord; for it is good.

7 For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.



Psalm 112

ALLELUJA. LAUDATE, PUERI, DOMINUM; LAUDATE NOMEN DOMINI.

2 Sit nomen Domini benedictum ex hoc nunc et usque in saeculum.

3 A solis ortu usque ad occasum laudabile nomen Domini.

4 Excelsus super omnes gentes Dominus, et super caelos gloria ejus.

5 Quis sicut Dominus Deus noster, qui in altis habitat,

6 et humilia respicit in caelo et in terra?

7 Suscitans a terra inopem, et de stercore erigens pauperem:

8 ut colloceat eum cum principibus, cum principibus populi sui.

9 Qui habitare facit sterilem in domo, matrem filiorum laetantem.



PRAISE YE THE LORD. BLESSED IS THE MAN THAT FEARETH THE LORD, that delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches shall be in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

8 His heart is established, he shall not be afraid, until he see his desire upon his enemies.

9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.



Psalm 66 (KJV 67)

² **DEUS MISEREATUR NOSTRI**, et benedicat nobis; illuminet vultum suum super nos, et misereatur nostri:

³ ut cognoscamus in terra viam tuam, in omnibus gentibus salutare tuum.

⁴ Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.

⁵ Laetentur et exsultent gentes, quoniam judicas populos in aequitate, et gentes in terra dirigis.

⁶ Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.

⁷ Terra dedit fructum suum: benedicat nos Deus, Deus noster!

⁸ Benedicat nos Deus, et metuant eum omnes fines terrae.



GOD BE MERCIFUL UNTO US, and bless us; and cause his face to shine upon us; Selah.

² That thy way may be known upon earth, thy saving health among all nations.

³ Let the people praise thee, O God; let all the people praise thee.

⁴ O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

⁵ Let the people praise thee, O God; let all the people praise thee.

⁶ Then shall the earth yield her increase; and God, even our own God, shall bless us.

⁷ God shall bless us; and all the ends of the earth shall fear him.



Psalm 46 (KJV 47)

IN FINEM, PRO FILIIS CORE. PSALMUS.

² Omnes gentes, plaudite manibus; jubilate Deo in voce exsultationis:

³ quoniam Dominus excelsus, terribilis, rex magnus super omnem terram.

⁴ Subjecit populos nobis, et gentes sub pedibus nostris.

⁵ Elegit nobis haereditatem suam; speciem Jacob quam dilexit.

⁶ Ascendit Deus in jubilo, et Dominus in voce tubae.

⁷ Psallite Deo nostro, psallite; psallite regi nostro, psallite:

⁸ quoniam rex omnis terrae Deus, psallite sapienter.

⁹ Regnabit Deus super gentes; Deus sedet super sedem sanctam suam.

¹⁰ Principes populorum congregati sunt cum Deo Abraham, quoniam dii fortes terrae vehementer elevati sunt.



O CLAP YOUR HANDS, ALL YE PEOPLE; shout unto God with the voice of triumph.

2 For the Lord most high is terrible; he is a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout, the Lord with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.



Psalm 67 (KJV 68)

EXSURGAT DEUS, et dissipentur inimici ejus; et fugiant qui oderunt eum a facie ejus.

³ Sicut deficit fumus, deficiant; sicut fluit cera a facie ignis, sic pereant peccatores a facie Dei.

⁴ Et justi epulentur, et exsultent in conspectu Dei, et delectentur in laetitia.

⁵ Cantate Deo; psalmum dicite nomini ejus: iter facite ei qui ascendit super occasum. Dominus nomen illi; exsultate in conspectu ejus. Turbabuntur a facie ejus,

⁶ patris orphanorum, et iudicis viduarum; Deus in loco sancto suo.

⁷ Deus qui inhabitare facit unius moris in domo; qui educit vinctos in fortitudine, similiter eos qui exasperant, qui habitant in sepulchris.

⁸ Deus, cum egredereris in conspectu populi tui, cum pertransires in deserto,

⁹ terra mota est, etenim caeli distillaverunt, a facie Dei Sinai, a facie Dei Israel.

¹⁰ Pluviam voluntariam segregabis, Deus, haereditati tuae; et infirmata est, tu vero perfecisti eam.

¹¹ Animalia tua habitabunt in ea; parasti in dulcedine tua pauperi, Deus.

¹² Dominus dabit verbum evangelizantibus, virtute multa.

¹³ Rex virtutum dilecti, dilecti; et speciei domus dividere spolia.

¹⁴ Si dormiatis inter medios cleros, pennae columbae deargentatae, et posteriora dorsi ejus in pallore auri.

¹⁵ Dum discernit caelestis reges super eam, nive dealbabuntur in Selmon.

¹⁶ Mons Dei, mons pinguis: mons coagulatus, mons pinguis.

¹⁷ Ut quid suspicamini, montes coagulatos? mons in quo beneplacitum est Deo habitare in eo; etenim Dominus habitabit in finem.

¹⁸ Currus Dei decem millibus multiplex, millia laetantium; Dominus in eis in Sina, in sancto.

- ¹⁹ Ascendisti in altum, cepisti captivitatem, accepisti dona in hominibus; etenim non credentes inhabitare Dominum Deum.
- ²⁰ Benedictus Dominus die quotidie: prosperum iter faciet nobis Deus salutarium nostrorum.
- ²¹ Deus noster, Deus salvos faciendi; et Domini, Domini exitus mortis.
- ²² Verumtamen Deus confringet capita inimicorum suorum, verticem capilli perambulantium in delictis suis.
- ²³ Dixit Dominus: Ex Basan convertam, convertam in profundum maris:
- ²⁴ ut intingatur pes tuus in sanguine; lingua canum tuorum ex inimicis, ab ipso.
- ²⁵ Viderunt ingressus tuos, Deus, ingressus Dei mei, regis mei, qui est in sancto.
- ²⁶ Praevenue runt principes conjuncti psallentibus, in medio juvenicularum tympanistriarum.
- ²⁷ In ecclesiis benedicite Deo Domino de fontibus Israel.
- ²⁸ Ibi Benjamin adolescentulus, in mentis excessu; principes Juda, duces eorum; principes Zabulon, principes Nephthali.
- ²⁹ Manda, Deus, virtuti tuae; confirma hoc, Deus, quod operatus es in nobis.
- ³⁰ A templo tuo in Jerusalem, tibi offerent reges munera.
- ³¹ Increpa feras arundinis; congregatio taurorum in vaccis populorum: ut excludant eos qui probati sunt argento. Dissipa gentes quae bella volunt.
- ³² Venient legati ex AEgypto; Aethiopia praeveniet manus ejus Deo.
- ³³ Regna terrae, cantate Deo; psallite Domino; psallite Deo.
- ³⁴ Qui ascendit super caelum caeli, ad orientem: ecce dabit voci suae vocem virtutis.
- ³⁵ Date gloriam Deo super Israel; magnificentia ejus et virtus ejus in nubibus.
- ³⁶ Mirabilis Deus in sanctis suis; Deus Israel ipse dabit virtutem et fortitudinem plebi suae. Benedictus Deus!



LET GOD ARISE, let his enemies be scattered: let them also that hate him flee before him.

2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name Jah, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

6 God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The Lord gave the word: great was the company of those that published it.

12 Kings of armies did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was white as snow in Salmon.

15 The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.

16 Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

19 Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.

20 He that is our God is the God of salvation; and unto God the Lord belong the issues from death.

21 But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

22 The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:

23 That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

26 Bless ye God in the congregations, even the Lord, from the fountain of Israel.

27 There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

35 O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.



Psalm 50 (KJV 51)

MISERERE MEI, DEUS, secundum magnam misericordiam tuam; et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

⁴ Amplius lava me ab iniquitate mea, et a peccato meo munda me.

⁵ Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

⁶ Tibi soli peccavi, et malum coram te feci; ut justificeris in sermonibus tuis, et vincas cum judicaris.

⁷ Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.

⁸ Ecce enim veritatem dilexisti; incerta et occulta sapientiae tuae manifestasti mihi.

⁹ Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

¹⁰ Auditui meo dabis gaudium et laetitiam, et exsultabunt ossa humiliata.

¹¹ Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

¹² Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

¹³ Ne projicias me a facie tua, et spiritum sanctum tuum ne auferas a me.

¹⁴ Redde mihi laetitiam salutaris tui, et spiritu principali confirma me.

¹⁵ Docebo iniquos vias tuas, et impii ad te convertentur.

¹⁶ Libera me de sanguinibus, Deus, Deus salutis meae, et exsultabit lingua mea justitiam tuam.

¹⁷ Domine, labia mea aperies, et os meum annuntiabit laudem tuam.

¹⁸ Quoniam si voluisses sacrificium, dedissem utique; holocaustis non delectaberis.

¹⁹ Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum, Deus, non despicias.

²⁰ Benigne fac, Domine, in bona voluntate tua Sion, ut aedificentur muri Jerusalem.

²¹ Tunc acceptabis sacrificium justitiae, oblationes et holocausta; tunc imponent super altare tuum vitulos.



HAVE MERCY UPON ME, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin is ever before me.

4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.
 12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.
 13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.
 14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.
 15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.
 16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.
 17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.
 18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.
 19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.



Illustration for God's Providence from the *Orbis Sensualium Pictus* (1705)

Consecrating the Pentacle

Psalm 8

DOMINE, DOMINUS NOSTER, quam admirabile est nomen tuum in universa terra! quoniam elevata est magnificentia tua super caelos.

³ Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum et ultorem.

⁴ Quoniam videbo caelos tuos, opera digitorum tuorum, lunam et stellas quae tu fundasti.

⁵ Quid est homo, quod memor es ejus? aut filius hominis, quoniam visitas eum?

⁶ Minuisti eum paulominus ab angelis; gloria et honore coronasti eum;

⁷ et constituisti eum super opera manuum tuarum.

⁸ Omnia subjecisti sub pedibus ejus, oves et boves universas, insuper et pecora campi,

⁹ volucres caeli, et pisces maris qui perambulant semitas maris.

¹⁰ Domine, Dominus noster, quam admirabile est nomen tuum in universa terra!



O LORD, OUR LORD, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

² Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

³ When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

⁴ What is man, that thou art mindful of him? and the son of man, that thou visitest him?

⁵ For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

⁶ Thou madest him to have dominion over the works of thy hands;
thou hast put all things under his feet:

⁷ All sheep and oxen, yea, and the beasts of the field;

⁸ The fowl of the air, and the fish of the sea, and whatsoever
passeth through the paths of the seas.

⁹ O Lord our Lord, how excellent is thy name in all the earth!



Psalm 18 (KJV 19)

CAELI ENARRANT GLORIAM DEI, et opera manuum ejus annuntiat
firmamentum.

³ Dies diei eructat verbum, et nox nocti indicat scientiam.

⁴ Non sunt loquelaе, neque sermones, quorum non audiantur voces
eorum.

⁵ In omnem terram exivit sonus eorum, et in fines orbis terrae
verba eorum.

⁶ In sole posuit tabernaculum suum; et ipse tamquam sponsus
procedens de thalamo suo. Exsultavit ut gigas ad currendam viam;

⁷ a summo caelo egressio ejus. Et occursus ejus usque ad summum
ejus; nec est qui se abscondat a calore ejus.

⁸ Lex Domini immaculata, convertens animas; testimonium
Domini fidele, sapientiam praestans parvulis.

⁹ Justitiae Domini rectae, laetificantes corda; praeceptum Domini
lucidum, illuminans oculos.

¹⁰ Timor Domini sanctus, permanens in saeculum saeculi; judicia
Domini vera, justificata in semetipsa,

¹¹ desiderabilia super aurum et lapidem pretiosum multum, et
dulciora super mel et favum.

¹² Etenim servus tuus custodit ea; in custodiendis illis retributio
multa.

¹³ Delicta quis intelligit? ab occultis meis munda me;

¹⁴et ab alienis parce servo tuo. Si mei non fuerint dominati, tunc immaculatus ero, et emundabor a delicto maximo.

¹⁵Et erunt ut complaceant eloquia oris mei, et meditatio cordis mei in conspectu tuo semper. Domine, adjutor meus, et redemptor meus.



THE HEAVENS DECLARE THE GLORY OF GOD; and the firmament sheweth his handywork.

²Day unto day uttereth speech, and night unto night sheweth knowledge.

³There is no speech nor language, where their voice is not heard.

⁴Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

⁵Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

⁶His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

⁷The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

⁸The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

⁹The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

¹⁰More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

¹¹Moreover by them is thy servant warned: and in keeping of them there is great reward.

¹²Who can understand his errors? cleanse thou me from secret faults.

¹³Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

¹⁴Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.



Psalm 26 (KJV 27)

DOMINUS ILLUMINATIO MEA ET SALUS MEA: QUEM TIMEBO?

Dominus protector vitae meae: a quo trepidabo?

²Dum appropiant super me nocentes ut edant carnes meas, qui tribulant me inimici mei, ipsi infirmati sunt et ceciderunt.

³Si consistent adversum me castra, non timebit cor meum; si exsurgat adversum me praelium, in hoc ego sperabo.

⁴Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini omnibus diebus vitae meae; ut videam voluptatem Domini, et visitem templum ejus.

⁵Quoniam abscondit me in tabernaculo suo; in die malorum protexit me in abscondito tabernaculi sui.

⁶In petra exaltavit me, et nunc exaltavit caput meum super inimicos meos. Circuivi, et immolavi in tabernaculo ejus hostiam vociferationis; cantabo, et psalmum dicam Domino.

⁷Exaudi, Domine, vocem meam, qua clamavi ad te; miserere mei, et exaudi me.

⁸Tibi dixit cor meum: Exquisivit te facies mea; faciem tuam, Domine, requiram.

⁹Ne avertas faciem tuam a me; ne declines in ira a servo tuo. Adjutor meus esto; ne derelinquas me, neque despicias me, Deus salutaris meus.

¹⁰Quoniam pater meus et mater mea dereliquerunt me; Dominus autem assumpsit me.

¹¹Legem pone mihi, Domine, in via tua, et dirige me in semitam rectam, propter inimicos meos.

¹²Ne tradideris me in animas tribulantium me, quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

¹³Credo videre bona Domini in terra viventium.

¹⁴Expecta Dominum, viriliter age: et confortetur cor tuum, et sustine Dominum.



THE LORD IS MY LIGHT AND MY SALVATION; WHOM SHALL I FEAR? the Lord is the strength of my life; of whom shall I be afraid?

²When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

³Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

⁴One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

⁵For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

⁶And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

⁷Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

⁸When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

⁹Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

¹⁰When my father and my mother forsake me, then the Lord will take me up.

¹¹Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

¹²Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

¹³I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

¹⁴ Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.



Psalm 21 (KJV 22)

DEUS, DEUS MEUS, RESPICE IN ME: quare me dereliquisti? longe a salute mea verba delictorum meorum.

³ Deus meus, clamabo per diem, et non exaudies; et nocte, et non ad insipientiam mihi.

⁴ Tu autem in sancto habitas, laus Israel.

⁵ In te speraverunt patres nostri; speraverunt, et liberasti eos.

⁶ Ad te clamaverunt, et salvi facti sunt; in te speraverunt, et non sunt confusi.

⁷ Ego autem sum vermis, et non homo; opprobrium hominum, et abjectio plebis.

⁸ Omnes videntes me deriserunt me; locuti sunt labiis, et moverunt caput.

⁹ Speravit in Domino, eripiat eum: saluum faciat eum, quoniam vult eum.

¹⁰ Quoniam tu es qui extraxisti me de ventre, spes mea ab uberibus matris meae.

¹¹ In te projectus sum ex utero; de ventre matris meae Deus meus es tu:

¹² ne discesseris a me, quoniam tribulatio proxima est, quoniam non est qui adjuvet.

¹³ Circumdederunt me vituli multi; tauri pingues obsederunt me.

¹⁴ Aperuerunt super me os suum, sicut leo rapiens et rugiens.

¹⁵ Sicut aqua effusus sum, et dispersa sunt omnia ossa mea: factum est cor meum tamquam cera liquescens in medio ventris mei.

¹⁶ Aruit tamquam testa virtus mea, et lingua mea adhaesit faucibus meis: et in pulverem mortis deduxisti me.

- ¹⁷ Quoniam circumdederunt me canes multi; concilium malignantium obsedit me. Foderunt manus meas et pedes meos;
- ¹⁸ dinumeraverunt omnia ossa mea. Ipsi vero consideraverunt et inspexerunt me.
- ¹⁹ Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.
- ²⁰ Tu autem, Domine, ne elongaveris auxilium tuum a me; ad defensionem meam conspice.
- ²¹ Erue a framea, Deus, animam meam, et de manu canis unicam meam.
- ²² Salva me ex ore leonis, et a cornibus unicornium humilitatem meam.
- ²³ Narrabo nomen tuum fratribus meis; in medio ecclesiae laudabo te.
- ²⁴ Qui timetis Dominum, laudate eum; universum semen Jacob, glorificate eum.
- ²⁵ Timeat eum omne semen Israel, quoniam non sprexit, neque despexit deprecationem pauperis, nec avertit faciem suam a me: et cum clamarem ad eum, exaudivit me.
- ²⁶ Apud te laus mea in ecclesia magna; vota mea reddam in conspectu timentium eum.
- ²⁷ Edent pauperes, et saturabuntur, et laudabunt Dominum qui requirunt eum: vivent corda eorum in saeculum saeculi.
- ²⁸ Reminiscentur et convertentur ad Dominum universi fines terrae; et adorabunt in conspectu ejus universae familiae gentium:
- ²⁹ quoniam Domini est regnum, et ipse dominabitur gentium.
- ³⁰ Manducaverunt et adoraverunt omnes pingues terrae; in conspectu ejus cadent omnes qui descendunt in terram.
- ³¹ Et anima mea illi vivet; et semen meum serviet ipsi.
- ³² Annuntiabitur Domino generatio ventura; et annuntiabunt caeli justitiam ejus populo qui nascetur, quem fecit Dominus.



MY GOD, MY GOD, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

² O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent.

³ But thou art holy, O thou that inhabitest the praises of Israel.

⁴ Our fathers trusted in thee: they trusted, and thou didst deliver them.

⁵ They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

⁶ But I am a worm, and no man; a reproach of men, and despised of the people.

⁷ All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

⁸ He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.

⁹ But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.

¹⁰ I was cast upon thee from the womb: thou art my God from my mother's belly.

¹¹ Be not far from me; for trouble is near; for there is none to help.

¹² Many bulls have compassed me: strong bulls of Bashan have beset me round.

¹³ They gaped upon me with their mouths, as a ravening and a roaring lion.

¹⁴ I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

¹⁵ My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

¹⁶ For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

¹⁷ I may tell all my bones: they look and stare upon me.

¹⁸ They part my garments among them, and cast lots upon my vesture.

¹⁹ But be not thou far from me, O Lord: O my strength, haste thee to help me.

²⁰ Deliver my soul from the sword; my darling from the power of the dog.

²¹ Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

²² I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

²³ Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

²⁴ For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

²⁵ My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

²⁶ The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever.

²⁷ All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.

²⁸ For the kingdom is the Lord's: and he is the governor among the nations.

²⁹ All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

³⁰ A seed shall serve him; it shall be accounted to the Lord for a generation.

³¹ They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.



Psalm 31 (KJV 32)

BEATI QUORUM REMISSAE SUNT INIQUITATES, ET QUORUM TECTA SUNT PECCATA.

² Beatus vir cui non imputavit Dominus peccatum, nec est in spiritu ejus dolus.

- ³ Quoniam tacui, inveteraverunt ossa mea, dum clamarem tota die.
- ⁴ Quoniam die ac nocte gravata est super me manus tua, conversus sum in aerumna mea, dum configitur spina.
- ⁵ Delictum meum cognitum tibi feci, et injustitiam meam non abscondi. Dixi: Confitebor adversum me injustitiam meam Domino; et tu remisisti impietatem peccati mei.
- ⁶ Pro hac orabit ad te omnis sanctus in tempore opportuno. Verumtamen in diluvio aquarum multarum, ad eum non approximabunt.
- ⁷ Tu es refugium meum a tribulatione quae circumdedit me; exsultatio mea, erue me a circumdantibus me.
- ⁸ Intellectum tibi dabo, et instruam te in via hac qua gradieris; firmabo super te oculos meos.
- ⁹ Nolite fieri sicut equus et mulus, quibus non est intellectus. In camo et freno maxillas eorum constringe, qui non approximant ad te.
- ¹⁰ Multa flagella peccatoris; sperantem autem in Domino misericordia circumdabit.
- ¹¹ Laetamini in Domino, et exsultate, iusti; et gloriamini, omnes recti corde.



BLESSED IS HE WHOSE TRANSGRESSION IS FORGIVEN, WHOSE SIN IS COVERED.

- ² Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.
- ³ When I kept silence, my bones waxed old through my roaring all the day long.
- ⁴ For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.
- ⁵ I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.

⁶ For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

⁷ Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

⁸ I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

⁹ Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

¹⁰ Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

¹¹ Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.



Psalm 50 (KJV 51)

MISERERE MEI, DEUS, secundum magnam misericordiam tuam; et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

⁴ Amplius lava me ab iniquitate mea, et a peccato meo munda me.

⁵ Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

⁶ Tibi soli peccavi, et malum coram te feci; ut justificeris in sermonibus tuis, et vincas cum judicaris.

⁷ Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.

⁸ Ecce enim veritatem dilexisti; incerta et occulta sapientiae tuae manifestasti mihi.

⁹ Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

¹⁰ Auditui meo dabis gaudium et laetitiam, et exsultabunt ossa humiliata.

¹¹ Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

¹² Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

¹³ Ne projicias me a facie tua, et spiritum sanctum tuum ne auferas a me.

¹⁴ Redde mihi laetitiam salutaris tui, et spiritu principali confirma me.

¹⁵ Docebo iniquos vias tuas, et impii ad te convertentur.

¹⁶ Libera me de sanguinibus, Deus, Deus salutis meae, et exsultabit lingua mea justitiam tuam.

¹⁷ Domine, labia mea aperies, et os meum annuntiabit laudem tuam.

¹⁸ Quoniam si voluisses sacrificium, dedissem utique; holocaustis non delectaberis.

¹⁹ Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum, Deus, non despicies.

²⁰ Benigne fac, Domine, in bona voluntate tua Sion, ut aedificentur muri Jerusalem.

²¹ Tunc acceptabis sacrificium justitiae, oblationes et holocausta; tunc imponent super altare tuum vitulos.



HAVE MERCY UPON ME, O GOD, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

² Wash me thoroughly from mine iniquity, and cleanse me from my sin.

³ For I acknowledge my transgressions: and my sin is ever before me.

⁴ Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

⁵ Behold, I was shapen in iniquity; and in sin did my mother conceive me.

⁶ Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

⁷ Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

⁸ Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

⁹ Hide thy face from my sins, and blot out all mine iniquities.

¹⁰ Create in me a clean heart, O God; and renew a right spirit within me.

¹¹ Cast me not away from thy presence; and take not thy holy spirit from me.

¹² Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

¹³ Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

¹⁴ Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

¹⁵ O Lord, open thou my lips; and my mouth shall shew forth thy praise.

¹⁶ For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

¹⁷ The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

¹⁸ Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

¹⁹ Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.



AFFERTE DOMINO GLORIAM ET HONOREM; afferte Domino gloriam nomini ejus; adore Dominum in atrio sancto ejus.

³ Vox Domini super aquas; Deus majestatis intonuit: Dominus super aquas multas.

⁴ Vox Domini in virtute; vox Domini in magnificentia.

⁵ Vox Domini confringentis cedros, et confringet Dominus cedros Libani:

⁶ et comminuet eas, tamquam vitulum Libani, et dilectus quemadmodum filius unicornium.

⁷ Vox Domini intercidentis flammam ignis;

⁸ vox Domini concutientis desertum: et commovebit Dominus desertum Cades.

⁹ Vox Domini praeperantis cervos: et revelabit condensa, et in templo ejus omnes dicent gloriam.

¹⁰ Dominus diluvium inhabitare facit, et sedebit Dominus rex in aeternum.

¹¹ Dominus virtutem populo suo dabit; Dominus benedicet populo suo in pace.



GIVE UNTO THE LORD, O YE MIGHTY, give unto the Lord glory and strength.

² Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

³ The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters.

⁴ The voice of the Lord is powerful; the voice of the Lord is full of majesty.

⁵ The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.

⁶ He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

⁷ The voice of the Lord divideth the flames of fire.

⁸ The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

⁹ The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

¹⁰ The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

¹¹ The Lord will give strength unto his people; the Lord will bless his people with peace.



Psalm 71 (KJV 72)

DEUS, JUDICIUM TUUM REGI DA, et justitiam tuam filio regis; judicare populum tuum in justitia, et pauperes tuos in judicio.

³ Suscipiant montes pacem populo, et colles justitiam.

⁴ Judicabit pauperes populi, et salvos faciet filios pauperum, et humiliabit calumniatorem.

⁵ Et permanebit cum sole, et ante lunam, in generatione et generationem.

⁶ Descendet sicut pluvia in vellus, et sicut stillicidia stillantia super terram.

⁷ Orietur in diebus ejus justitia, et abundantia pacis, donec auferatur luna.

⁸ Et dominabitur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum.

⁹ Coram illo procident Aethiopes, et inimici ejus terram lingent.

¹⁰ Reges Tharsis et insulae munera offerent; reges Arabum et Saba dona adducent:

¹¹ et adorabunt eum omnes reges terrae; omnes gentes servient ei.

¹² Quia liberabit pauperem a potente, et pauperem cui non erat adjutor.

¹³ Parcet pauperi et inopi, et animas pauperum salvas faciet.

¹⁴ Ex usuris et iniquitate redimet animas eorum, et honorabile nomen eorum coram illo.

¹⁵ Et vivet, et dabitur ei de auro Arabiae; et adorabunt de ipso semper, tota die benedicent ei.

¹⁶ Et erit firmamentum in terra in summis montium; superextolletur super Libanum fructus ejus, et florebunt de civitate sicut foenum terrae.

¹⁷ Sit nomen ejus benedictum in saecula; ante solem permanet nomen ejus. Et benedicentur in ipso omnes tribus terrae; omnes gentes magnificabunt eum.

¹⁸ Benedictus Dominus Deus Israel, qui facit mirabilia solus.

¹⁹ Et benedictum nomen majestatis ejus in aeternum, et replebitur majestate ejus omnis terra. Fiat, fiat.

²⁰ Defecerunt laudes David, filii Jesse.



GIVE THE KING THY JUDGMENTS, O God, and thy righteousness unto the king's son.

² He shall judge thy people with righteousness, and thy poor with judgment.

³ The mountains shall bring peace to the people, and the little hills, by righteousness.

⁴ He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

⁵ They shall fear thee as long as the sun and moon endure, throughout all generations.

⁶ He shall come down like rain upon the mown grass: as showers that water the earth.

⁷ In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

⁸ He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

⁹ They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

¹⁰ The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

¹¹ Yea, all kings shall fall down before him: all nations shall serve him.

¹² For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

¹³ He shall spare the poor and needy, and shall save the souls of the needy.

¹⁴ He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

¹⁵ And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

¹⁶ There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

¹⁷ His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

¹⁸ Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

¹⁹ And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

²⁰ The prayers of David the son of Jesse are ended.



Psalm 53 (KJV 54)

DEUS, IN NOMINE TUO SALVUM ME FAC, et in virtute tua judica me.

⁴ Deus, exaudi orationem meam; auribus percipe verba oris mei.

⁵ Quoniam alieni insurrexerunt adversum me, et fortes quaesierunt animam meam, et non proposuerunt Deum ante conspectum suum.

⁶ Ecce enim Deus adjuvat me, et Dominus susceptor est animae meae.

⁷ Averte mala inimicis meis; et in veritate tua disperde illos.

⁸ Voluntarie sacrificabo tibi, et confitebor nomini tuo, Domine, quoniam bonum est.

⁹ Quoniam ex omni tribulatione eripuisti me, et super inimicos meos despexit oculus meus.



SAVE ME, O GOD, BY THY NAME, and judge me by thy strength.

² Hear my prayer, O God; give ear to the words of my mouth.

³ For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

⁴ Behold, God is mine helper: the Lord is with them that uphold my soul.

⁵ He shall reward evil unto mine enemies: cut them off in thy truth.

⁶ I will freely sacrifice unto thee: I will praise thy name, O Lord; for it is good.

⁷ For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.



Psalm 133 (KJV 134)

ECCE NUNC BENEDICITE DOMINUM, omnes servi Domini: qui statis in domo Domini, in atriis domus Dei nostri.

²In noctibus extollite manus vestras in sancta, et benedicite Dominum.

³Benedicat te Dominus ex Sion, qui fecit caelum et terram.



BEHOLD, BLESS YE THE LORD, all ye servants of the Lord, which by night stand in the house of the Lord.

²Lift up your hands in the sanctuary, and bless the Lord.

³The Lord that made heaven and earth bless thee out of Zion.



For the Ritual Bath

Psalm 26 (KJV 27)

DOMINUS ILLUMINATIO MEA ET SALUS MEA: QUEM TIMEBO?
Dominus protector vitae meae: a quo trepidabo?

²Dum appropiant super me nocentes ut edant carnes meas, qui tribulant me inimici mei, ipsi infirmati sunt et ceciderunt.

³Si consistant adversum me castra, non timebit cor meum; si exsurgat adversum me praelium, in hoc ego sperabo.

⁴Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini omnibus diebus vitae meae; ut videam voluptatem Domini, et visitem templum ejus.

⁵ Quoniam abscondit me in tabernaculo suo; in die malorum protexit me in abscondito tabernaculi sui.

⁶ In petra exaltavit me, et nunc exaltavit caput meum super inimicos meos. Circuivi, et immolavi in tabernaculo ejus hostiam vociferationis; cantabo, et psalmum dicam Domino.

⁷ Exaudi, Domine, vocem meam, qua clamavi ad te; miserere mei, et exaudi me.

⁸ Tibi dixit cor meum: Exquisivit te facies mea; faciem tuam, Domine, requiram.

⁹ Ne avertas faciem tuam a me; ne declines in ira a servo tuo. Adjutor meus esto; ne derelinquas me, neque despicias me, Deus salutaris meus.

¹⁰ Quoniam pater meus et mater mea dereliquerunt me; Dominus autem assumpsit me.

¹¹ Legem pone mihi, Domine, in via tua, et dirige me in semitam rectam, propter inimicos meos.

¹² Ne tradideris me in animas tribulantium me, quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

¹³ Credo videre bona Domini in terra viventium.

¹⁴ Expecta Dominum, viriliter age: et confortetur cor tuum, et sustine Dominum.



THE LORD IS MY LIGHT AND MY SALVATION; WHOM SHALL I FEAR? the Lord is the strength of my life; of whom shall I be afraid?

² When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

³ Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

⁴ One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

⁵ For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

⁶ And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

⁷ Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

⁸ When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

⁹ Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

¹⁰ When my father and my mother forsake me, then the Lord will take me up.

¹¹ Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

¹² Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

¹³ I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

¹⁴ Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.



Psalm 52 (KJV 53)

DIXIT INSIPIENS IN CORDE SUO: NON EST DEUS.

² Corrupti sunt, et abominabiles facti sunt in iniquitatibus; non est qui faciat bonum.

³ Deus de caelo prospexit super filios hominum, ut videat si est intelligens, aut requirens Deum.

⁴ Omnes declinaverunt; simul inutiles facti sunt: non est qui faciat bonum, non est usque ad unum.

⁵ Nonne scient omnes qui operantur iniquitatem, qui devorant plebem meam ut cibum panis?

⁶Deum non invocaverunt; illic trepidaverunt timore, ubi non erat timor. Quoniam Deus dissipavit ossa eorum qui hominibus placent: confusi sunt, quoniam Deus sprexit eos.

⁷Quis dabit ex Sion salutare Israel? cum converterit Deus captivitatem plebis suae, exultabit Jacob, et laetabitur Israel.



THE FOOL HATH SAID IN HIS HEART, THERE IS NO GOD.

Corrupt are they, and have done abominable iniquity: there is none that doeth good.

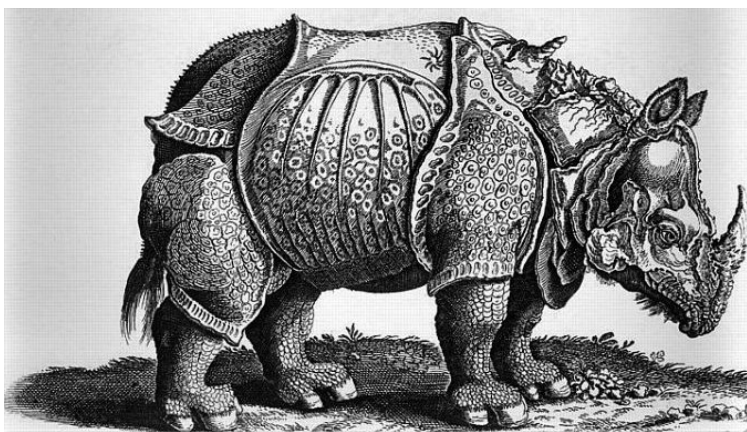
²God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

³Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.

⁴Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.

⁵There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.

⁶Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.



Rhinoceros from *Historia Animalium* by Conrad Gesner (1551)

SALVUM ME FAC, DEUS, quoniam intraverunt aquae usque ad animam meam.

³ Infixus sum in limo profundi et non est substantia. Veni in altitudinem maris, et tempestas demersit me.

⁴ Laboravi clamans, raucae factae sunt fauces meae; defecerunt oculi mei, dum spero in Deum meum.

⁵ Multiplicati sunt super capillos capitis mei qui oderunt me gratis. Confortati sunt qui persecuti sunt me inimici mei injuste; quae non rapui, tunc exsolvebam.

⁶ Deus, tu scis insipientiam meam; et delicta mea a te non sunt abscondita.

⁷ Non erubescant in me qui exspectant te, Domine, Domine virtutum; non confundantur super me qui quaerunt te, Deus Israel.

⁸ Quoniam propter te sustinui opprobrium; operuit confusio faciem meam.

⁹ Extraneus factus sum fratribus meis, et peregrinus filiis matris meae.

¹⁰ Quoniam zelus domus tuae comedit me, et opprobria exprobrantium tibi ceciderunt super me.

¹¹ Et operui in jejunio animam meam, et factum est in opprobrium mihi.

¹² Et posui vestimentum meum cilicium; et factus sum illis in parabolam.

¹³ Adversum me loquebantur qui sedebant in porta, et in me psallebant qui bibebant vinum.

¹⁴ Ego vero orationem meam ad te, Domine; tempus beneplaciti, Deus. In multitudine misericordiae tuae, exaudi me in veritate salutis tuae.

¹⁵ Eripe me de luto, ut non infigar; libera me ab iis qui oderunt me, et de profundis aquarum.

¹⁶ Non me demergat tempestas aquae, neque absorbeat me profundum, neque urgeat super me puteus os suum.

¹⁷ Exaudi me, Domine, quoniam benigna est misericordia tua; secundum multitudinem miserationum tuarum respice in me.

- ¹⁸ Et ne avertas faciem tuam a puero tuo; quoniam tribulor, velociter exaudi me.
- ¹⁹ Intende animae meae, et libera eam; propter inimicos meos, eripe me.
- ²⁰ Tu scis improprium meum, et confusionem meam, et reverentiam meam;
- ²¹ in conspectu tuo sunt omnes qui tribulant me. Improprium expectavit cor meum et miseriam: et sustinui qui simul contristaretur, et non fuit; et qui consolaretur, et non inveni.
- ²² Et dederunt in escam meam fel, et in siti mea potaverunt me aceto.
- ²³ Fiat mensa eorum coram ipsis in laqueum, et in retributiones, et in scandalum.
- ²⁴ Obscurentur oculi eorum, ne videant, et dorsum eorum semper incurva.
- ²⁵ Effunde super eos iram tuam, et furor irae tuae comprehendat eos.
- ²⁶ Fiat habitatio eorum deserta, et in tabernaculis eorum non sit qui inhabitet.
- ²⁷ Quoniam quem tu percussisti persecuti sunt, et super dolorem vulnerum meorum addiderunt.
- ²⁸ Appone iniquitatem super iniquitatem eorum, et non intrent in justitiam tuam.
- ²⁹ Deleantur de libro viventium, et cum justis non scribantur.
- ³⁰ Ego sum pauper et dolens; salus tua, Deus, suscepit me.
- ³¹ Laudabo nomen Dei cum cantico, et magnificabo eum in laude:
- ³² et placebit Deo super vitulum novellum, cornua producentem et ungulas.
- ³³ Videant pauperes, et laetentur; quaerite Deum, et vivet anima vestra:
- ³⁴ quoniam exaudivit pauperes Dominus, et vinctos suos non despexit.
- ³⁵ Laudent illum caeli et terra; mare, et omnia reptilia in eis.
- ³⁶ Quoniam Deus salvam faciet Sion, et aedificabuntur civitates Juda, et inhabitabunt ibi, et haereditate acquirant eam.
- ³⁷ Et semen servorum ejus possidebit eam; et qui diligunt nomen ejus habitabunt in ea.



SAVE ME, O GOD; for the waters are come in unto my soul.

² I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

³ I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

⁴ They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

⁵ O God, thou knowest my foolishness; and my sins are not hid from thee.

⁶ Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

⁷ Because for thy sake I have borne reproach; shame hath covered my face.

⁸ I am become a stranger unto my brethren, and an alien unto my mother's children.

⁹ For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

¹⁰ When I wept, and chastened my soul with fasting, that was to my reproach.

¹¹ I made sackcloth also my garment; and I became a proverb to them.

¹² They that sit in the gate speak against me; and I was the song of the drunkards.

¹³ But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

¹⁴ Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

¹⁵ Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

¹⁶ Hear me, O Lord; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.

- ¹⁷ And hide not thy face from thy servant; for I am in trouble: hear me speedily.
- ¹⁸ Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.
- ¹⁹ Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.
- ²⁰ Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.
- ²¹ They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.
- ²² Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.
- ²³ Let their eyes be darkened, that they see not; and make their loins continually to shake.
- ²⁴ Pour out thine indignation upon them, and let thy wrathful anger take hold of them.
- ²⁵ Let their habitation be desolate; and let none dwell in their tents.
- ²⁶ For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.
- ²⁷ Add iniquity unto their iniquity: and let them not come into thy righteousness.
- ²⁸ Let them be blotted out of the book of the living, and not be written with the righteous.
- ²⁹ But I am poor and sorrowful: let thy salvation, O God, set me up on high.
- ³⁰ I will praise the name of God with a song, and will magnify him with thanksgiving.
- ³¹ This also shall please the Lord better than an ox or bullock that hath horns and hoofs.
- ³² The humble shall see this, and be glad: and your heart shall live that seek God.
- ³³ For the Lord heareth the poor, and despiseth not his prisoners.
- ³⁴ Let the heaven and earth praise him, the seas, and every thing that moveth therein.
- ³⁵ For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

³⁶ The seed also of his servants shall inherit it: and they that love his name shall dwell therein.



Exodus 15:1

CANTEMUS DOMINO: gloriose enim magnificatus est, equum et ascensorem dejecit in mare.



I WILL SING UNTO THE LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.



Psalm 105 (KJV 106)

ALLELUIA. CONFITEMINI DOMINO, QUONIAM BONUS, QUONIAM IN SAECULUM MISERICORDIA EJUS.

² Quis loquetur potentias Domini; auditas faciet omnes laudes ejus?

³ Beati qui custodiunt iudicium, et faciunt justitiam in omni tempore.

⁴ Memento nostri, Domine, in beneplacito populi tui; visita nos in salutari tuo:

⁵ ad videndum in bonitate electorum tuorum; ad laetandum in laetitia gentis tuae: ut lauderis cum haereditate tua.

⁶ Peccavimus cum patribus nostris: injuste egimus; iniquitatem fecimus.

⁷ Patres nostri in AEgypto non intellexerunt mirabilia tua; non fuerunt memores multitudinis misericordiae tuae. Et irritaverunt ascendentes in mare, mare Rubrum;

⁸ et salvavit eos propter nomen suum, ut notam faceret potentiam suam.

⁹ Et increpuit mare Rubrum et exsiccatum est, et deduxit eos in abyssis sicut in deserto.

¹⁰ Et salvavit eos de manu odientium, et redemit eos de manu inimici.

¹¹ Et operuit aqua tribulantes eos; unus ex eis non remansit.

¹² Et crediderunt verbis ejus, et laudaverunt laudem ejus.

¹³ Cito fecerunt; obliti sunt operum ejus: et non sustinuerunt consilium ejus.

¹⁴ Et concupierunt concupiscentiam in deserto, et tentaverunt Deum in inaquoso.

¹⁵ Et dedit eis petitionem ipsorum, et misit saturitatem in animas eorum.

¹⁶ Et irritaverunt Moysen in castris; Aaron, sanctum Domini.

¹⁷ Aperta est terra, et deglutivit Dathan, et operuit super congregationem Abiron.

¹⁸ Et exarsit ignis in synagoga eorum: flamma combussit peccatores.

¹⁹ Et fecerunt vitulum in Horeb, et adoraverunt sculptile.

²⁰ Et mutaverunt gloriam suam in similitudinem vituli comedentis foenum.

²¹ Obliti sunt Deum qui salvavit eos; qui fecit magnalia in AEgypto, ²² mirabilia in terra Cham, terribilia in mari Rubro.

²³ Et dixit ut disperderet eos, si non Moyses, electus ejus, stetisset in confractione in conspectu ejus, ut averteret iram ejus, ne disperderet eos.

²⁴ Et pro nihilo habuerunt terram desiderabilem; non crediderunt verbo ejus.

²⁵ Et murmuraverunt in tabernaculis suis; non exaudierunt vocem Domini.

²⁶ Et elevavit manum suam super eos ut prosterneret eos in deserto:

²⁷ et ut dejiceret semen eorum in nationibus, et dispergeret eos in regionibus.

²⁸ Et initiati sunt Beelphegor, et comederunt sacrificia mortuorum.

- ²⁹ Et irritaverunt eum in adinventionibus suis, et multiplicata est in eis ruina.
- ³⁰ Et stetit Phinees, et placavit, et cessavit quassatio.
- ³¹ Et reputatum est ei in justitiam, in generationem et generationem usque in sempiternum.
- ³² Et irritaverunt eum ad aquas contradictionis, et vexatus est Moyses propter eos:
- ³³ quia exacerbaverunt spiritum ejus, et distinxit in labiis suis.
- ³⁴ Non disperdiderunt gentes quas dixit Dominus illis:
- ³⁵ et commisti sunt inter gentes, et didicerunt opera eorum;
- ³⁶ et servierunt sculptilibus eorum, et factum est illis in scandalum.
- ³⁷ Et immolaverunt filios suos et filias suas daemoniis.
- ³⁸ Et effuderunt sanguinem innocentem, sanguinem filiorum suorum et filiarum suarum, quas sacrificaverunt sculptilibus Chanaan. Et infecta est terra in sanguinibus,
- ³⁹ et contaminata est in operibus eorum: et fornicati sunt in adinventionibus suis.
- ⁴⁰ Et iratus est furore Dominus in populum suum, et abominatus est haereditatem suam.
- ⁴¹ Et tradidit eos in manus gentium; et dominati sunt eorum qui oderunt eos.
- ⁴² Et tribulaverunt eos inimici eorum, et humiliati sunt sub manibus eorum;
- ⁴³ saepe liberavit eos. Ipsi autem exacerbaverunt eum in consilio suo, et humiliati sunt in iniquitatibus suis.
- ⁴⁴ Et vidit cum tribularentur, et audivit orationem eorum.
- ⁴⁵ Et memor fuit testamenti sui, et poenituit eum secundum multitudinem misericordiae suae:
- ⁴⁶ et dedit eos in misericordias, in conspectu omnium qui ceperant eos.
- ⁴⁷ Salvos nos fac, Domine Deus noster, et congrega nos de nationibus: ut confiteamur nomini sancto tuo, et gloriemur in laude tua.
- ⁴⁸ Benedictus Dominus Deus Israel, a saeculo et usque in saeculum; et dicet omnis populus: Fiat, fiat.



PRAISE YE THE LORD. O GIVE THANKS UNTO THE LORD; FOR HE IS GOOD: FOR HIS MERCY ENDURETH FOR EVER.

² Who can utter the mighty acts of the Lord? who can shew forth all his praise?

³ Blessed are they that keep judgment, and he that doeth righteousness at all times.

⁴ Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation;

⁵ That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

⁶ We have sinned with our fathers, we have committed iniquity, we have done wickedly.

⁷ Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea.

⁸ Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

⁹ He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

¹⁰ And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

¹¹ And the waters covered their enemies: there was not one of them left.

¹² Then believed they his words; they sang his praise.

¹³ They soon forgat his works; they waited not for his counsel:

¹⁴ But lusted exceedingly in the wilderness, and tempted God in the desert.

¹⁵ And he gave them their request; but sent leanness into their soul.

¹⁶ They envied Moses also in the camp, and Aaron the saint of the Lord.

¹⁷ The earth opened and swallowed up Dathan and covered the company of Abiram.

¹⁸ And a fire was kindled in their company; the flame burned up the wicked.

- ¹⁹ They made a calf in Horeb, and worshipped the molten image.
- ²⁰ Thus they changed their glory into the similitude of an ox that eateth grass.
- ²¹ They forgot God their saviour, which had done great things in Egypt;
- ²² Wondrous works in the land of Ham, and terrible things by the Red sea.
- ²³ Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.
- ²⁴ Yea, they despised the pleasant land, they believed not his word:
- ²⁵ But murmured in their tents, and hearkened not unto the voice of the Lord.
- ²⁶ Therefore he lifted up his hand against them, to overthrow them in the wilderness:
- ²⁷ To overthrow their seed also among the nations, and to scatter them in the lands.
- ²⁸ They joined themselves also unto Baalpeor, and ate the sacrifices of the dead.
- ²⁹ Thus they provoked him to anger with their inventions: and the plague brake in upon them.
- ³⁰ Then stood up Phinehas, and executed judgment: and so the plague was stayed.
- ³¹ And that was counted unto him for righteousness unto all generations for evermore.
- ³² They angered him also at the waters of strife, so that it went ill with Moses for their sakes:
- ³³ Because they provoked his spirit, so that he spake unadvisedly with his lips.
- ³⁴ They did not destroy the nations, concerning whom the Lord commanded them:
- ³⁵ But were mingled among the heathen, and learned their works.
- ³⁶ And they served their idols: which were a snare unto them.
- ³⁷ Yea, they sacrificed their sons and their daughters unto devils,
- ³⁸ And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

³⁹ Thus were they defiled with their own works, and went a whoring with their own inventions.

⁴⁰ Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.

⁴¹ And he gave them into the hand of the heathen; and they that hated them ruled over them.

⁴² Their enemies also oppressed them, and they were brought into subjection under their hand.

⁴³ Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity.

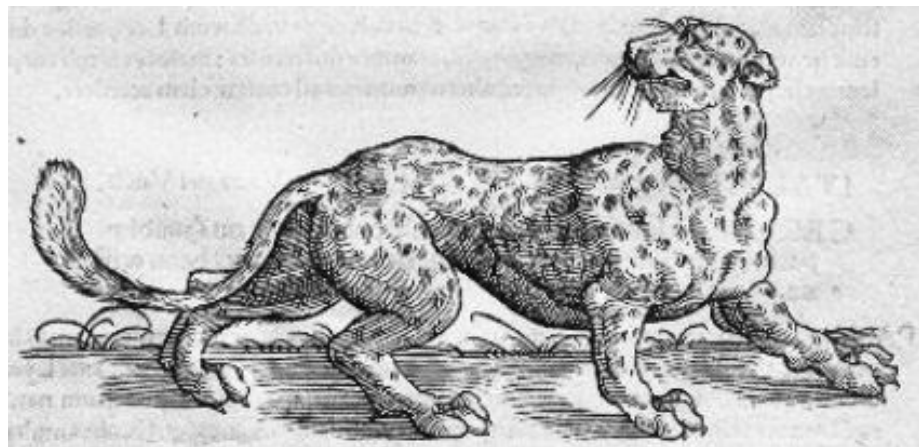
⁴⁴ Nevertheless he regarded their affliction, when he heard their cry:

⁴⁵ And he remembered for them his covenant, and repented according to the multitude of his mercies.

⁴⁶ He made them also to be pitied of all those that carried them captives.

⁴⁷ Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

⁴⁸ Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord.



Leopard from *Historia Animalium* by Conrad Gesner (1551)

For Bodily Purification

Psalm 101 (KJV102)

DOMINE, EXAUDI ORATIONEM MEAM, ET CLAMOR MEUS AD TE VENIAT.

³ Non avertas faciem tuam a me: in quacumque die tribulor, inclina ad me aurem tuam; in quacumque die invocavero te, velociter exaudi me.

⁴ Quia defecerunt sicut fumus dies mei, et ossa mea sicut cremium aruerunt.

⁵ Percussus sum ut foenum, et aruit cor meum, quia oblitus sum comedere panem meum.

⁶ A voce gemitus mei adhaesit os meum carni meae.

⁷ Similis factus sum pellicano solitudinis; factus sum sicut nycticorax in domicilio.

⁸ Vigilavi, et factus sum sicut passer solitarius in tecto.

⁹ Tota die exprobrabant mihi inimici mei, et qui laudabant me adversum me iurabant:

¹⁰ quia cinerem tamquam panem manducabam, et potum meum cum fletu miscebam,

¹¹ a facie irae et indignationis tuae: quia elevans allisisti me.

¹² Dies mei sicut umbra declinaverunt, et ego sicut foenum arui.

¹³ Tu autem, Domine, in aeternum permanes, et memoriale tuum in generationem et generationem.

¹⁴ Tu exurgens misereberis Sion, quia tempus miserendi ejus, quia venit tempus:

¹⁵ quoniam placuerunt servis tuis lapides ejus, et terrae ejus miserebuntur.

¹⁶ Et timebunt gentes nomen tuum, Domine, et omnes reges terrae gloriam tuam:

¹⁷ quia aedificavit Dominus Sion, et videbitur in gloria sua.

¹⁸ Respexit in orationem humilium et non sprevit precem eorum.

¹⁹ Scribantur haec in generatione altera, et populus qui creabitur laudabit Dominum.

²⁰ Quia prospexit de excelso sancto suo; Dominus de caelo in terram aspexit:

²¹ ut audiret gemitus compeditorum; ut solveret filios interemptorum:

²² ut annuntient in Sion nomen Domini, et laudem ejus in Jerusalem:

²³ in conveniendo populos in unum, et reges, ut serviant Domino.

²⁴ Respondit ei in via virtutis suae: Paucitatem dierum meorum nuntia mihi:

²⁵ ne revoces me in dimidio dierum meorum, in generationem et generationem anni tui.

²⁶ Initio tu, Domine, terram fundasti, et opera manuum tuarum sunt caeli.

²⁷ Ipsi peribunt, tu autem permanes; et omnes sicut vestimentum veterascent. Et sicut opertorium mutabis eos, et mutabuntur;

²⁸ tu autem idem ipse es, et anni tui non deficient.

²⁹ Filii servorum tuorum habitabunt, et semen eorum in saeculum dirigitur.



HEAR MY PRAYER, O LORD, AND LET MY CRY COME UNTO THEE.

² Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.

³ For my days are consumed like smoke, and my bones are burned as an hearth.

⁴ My heart is smitten, and withered like grass; so that I forget to eat my bread.

⁵ By reason of the voice of my groaning my bones cleave to my skin.

⁶ I am like a pelican of the wilderness: I am like an owl of the desert.

⁷ I watch, and am as a sparrow alone upon the house top.

⁸ Mine enemies reproach me all the day; and they that are mad against me are sworn against me.

⁹ For I have eaten ashes like bread, and mingled my drink with weeping.

¹⁰ Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

¹¹ My days are like a shadow that inclineth; and I am withered like grass.

¹² But thou, O Lord, shall endure for ever; and thy remembrance unto all generations.

¹³ Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.

¹⁴ For thy servants take pleasure in her stones, and favour the dust thereof.

¹⁵ So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

¹⁶ When the Lord shall build up Zion, he shall appear in his glory.

¹⁷ He will regard the prayer of the destitute, and not despise their prayer.

¹⁸ This shall be written for the generation to come: and the people which shall be created shall praise the Lord.

¹⁹ For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth;

²⁰ To hear the groaning of the prisoner; to loose those that are appointed to death;

²¹ To declare the name of the Lord in Zion, and his praise in Jerusalem;

²² When the people are gathered together, and the kingdoms, to serve the Lord.

²³ He weakened my strength in the way; he shortened my days.

²⁴ I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

²⁵ Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

²⁶ They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

²⁷ But thou art the same, and thy years shall have no end.

²⁸ The children of thy servants shall continue, and their seed shall be established before thee.



Psalm 50 (KJV 51)

MISERERE MEI, DEUS, secundum magnam misericordiam tuam; et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

⁴ Amplius lava me ab iniquitate mea, et a peccato meo munda me.

⁵ Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

⁶ Tibi soli peccavi, et malum coram te feci; ut justificeris in sermonibus tuis, et vincas cum judicaris.

⁷ Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.

⁸ Ecce enim veritatem dilexisti; incerta et occulta sapientiae tuae manifestasti mihi.

⁹ Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

¹⁰ Auditui meo dabis gaudium et laetitiam, et exsultabunt ossa humiliata.

¹¹ Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

¹² Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

¹³ Ne projicias me a facie tua, et spiritum sanctum tuum ne auferas a me.

¹⁴ Redde mihi laetitiam salutaris tui, et spiritu principali confirma me.

¹⁵ Docebo iniquos vias tuas, et impii ad te convertentur.

¹⁶ Libera me de sanguinibus, Deus, Deus salutis meae, et exsultabit lingua mea justitiam tuam.

¹⁷ Domine, labia mea aperies, et os meum annuntiabit laudem tuam.

¹⁸ Quoniam si voluisses sacrificium, dedissem utique; holocaustis non delectaberis.

¹⁹ Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum, Deus, non despicies.

²⁰ Benigne fac, Domine, in bona voluntate tua Sion, ut aedificentur muri Jerusalem.

²¹ Tunc acceptabis sacrificium justitiae, oblationes et holocausta; tunc imponent super altare tuum vitulos.



HAVE MERCY UPON ME, O GOD, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

² Wash me thoroughly from mine iniquity, and cleanse me from my sin.

³ For I acknowledge my transgressions: and my sin is ever before me.

⁴ Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

⁵ Behold, I was shapen in iniquity; and in sin did my mother conceive me.

⁶ Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

⁷ Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

⁸ Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

⁹ Hide thy face from my sins, and blot out all mine iniquities.

¹⁰ Create in me a clean heart, O God; and renew a right spirit within me.

¹¹ Cast me not away from thy presence; and take not thy holy spirit from me.

¹² Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

¹³ Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

¹⁴ Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

¹⁵ O Lord, open thou my lips; and my mouth shall shew forth thy praise.

¹⁶ For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

¹⁷ The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

¹⁸ Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

¹⁹ Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.



Psalm 4 (KJV4)

CUM INVOCAREM EXAUDIVIT ME DEUS JUSTITIAE MEAE, in tribulatione dilatasti mihi. Miserere mei, et exaudi orationem meam.

³ Filii hominum, usquequo gravi corde? ut quid diligitis vanitatem, et quaeritis mendacium?

⁴ Et scitote quoniam mirificavit Dominus sanctum suum; Dominus exaudiet me cum clamavero ad eum.

⁵ Irascimini, et nolite peccare; quae dicitis in cordibus vestris, in cubilibus vestris compungimini.

⁶ Sacrificate sacrificium justitiae, et sperate in Domino. Multi dicunt: Quis ostendit nobis bona?

⁷ Signatum est super nos lumen vultus tui, Domine: dedisti laetitiam in corde meo.

⁸ A fructu frumenti, vini, et olei sui, multiplicati sunt.

⁹ In pace in idipsum dormiam, et requiescam;

¹⁰ quoniam tu, Domine, singulariter in spe constituisti me.



HEAR ME WHEN I CALL, O GOD OF MY RIGHTEOUSNESS: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

² O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

³ But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

⁴ Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

⁵ Offer the sacrifices of righteousness, and put your trust in the Lord.

⁶ There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.

⁷ Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

⁸ I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.



CONFITEBOR TIBI, DOMINE, IN TOTO CORDE MEO, IN CONSILIO JUSTORUM, ET CONGREGATIONE.

² Magna opera Domini: exquisita in omnes voluntates ejus.

³ Confessio et magnificentia opus ejus, et justitia ejus manet in saeculum saeculi.

⁴ Memoriam fecit mirabilium suorum, misericors et miserator Dominus.

⁵ Escam dedit timentibus se; memor erit in saeculum testamenti sui.

⁶ Virtutem operum suorum annuntiabit populo suo,

⁷ ut det illis haereditatem gentium. Opera manuum ejus veritas et judicium.

⁸ Fidelia omnia mandata ejus, confirmata in saeculum saeculi, facta in veritate et aequitate.

⁹ Redemptionem misit populo suo; mandavit in aeternum testamentum suum. Sanctum et terribile nomen ejus.

¹⁰ Initium sapientiae timor Domini; intellectus bonus omnibus facientibus eum: laudatio ejus manet in saeculum saeculi.



PRAISE YE THE LORD. I WILL PRAISE THE LORD WITH MY WHOLE HEART, IN THE ASSEMBLY OF THE UPRIGHT, AND IN THE CONGREGATION.

² The works of the Lord are great, sought out of all them that have pleasure therein.

³ His work is honourable and glorious: and his righteousness endureth for ever.

⁴ He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion.

⁵ He hath given meat unto them that fear him: he will ever be mindful of his covenant.

⁶ He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

⁷The works of his hands are verity and judgment; all his commandments are sure.

⁸They stand fast for ever and ever, and are done in truth and uprightness.

⁹He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.

¹⁰The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.



Psalm 118:97 (KJV 119:97)

QUOMODO DILEXI LEGEM TUAM, DOMINE!

Tota die meditatio mea est.



O HOW LOVE I THY LAW!

It is my meditation all the day.





Psalm 113 (KJV 114)

IN EXITU ISRAEL DE AEGYPTO, DOMUS JACOB DE POPULO BARBARO,

² facta est Judaea sanctificatio ejus; Israel potestas ejus.

³ Mare vidit, et fugit; Jordanis conversus est retrorsum.

⁴ Montes exsultaverunt ut arietes, et colles sicut agni ovium.

⁵ Quid est tibi, mare, quod fugisti? et tu, Jordanis, quia conversus es retrorsum?

⁶ montes, exsultastis sicut arietes? et colles, sicut agni ovium?

⁷ A facie Domini mota est terra, a facie Dei Jacob:

⁸ qui convertit petram in stagna aquarum, et rupem in fontes aquarum.

⁹ Non nobis, Domine, non nobis, sed nomini tuo da gloriam:

¹⁰ super misericordia tua et veritate tua; nequando dicant gentes: Ubi est Deus eorum?

¹¹ Deus autem noster in caelo; omnia quaecumque voluit fecit.

¹² Simulacra gentium argentum et aurum, opera manuum hominum.

¹³ Os habent, et non loquentur; oculos habent, et non videbunt.

¹⁴ Aures habent, et non audient; nares habent, et non odorabunt.

¹⁵ Manus habent, et non palpabunt; pedes habent, et non ambulabunt; non clamabunt in gutture suo.

¹⁶ Similes illis fiant qui faciunt ea, et omnes qui confidunt in eis.

¹⁷ Domus Israel speravit in Domino; adjutor eorum et protector eorum est.

¹⁸ Domus Aaron speravit in Domino; adjutor eorum et protector eorum est.

¹⁹ Qui timent Dominum speraverunt in Domino; adjutor eorum et protector eorum est.

²⁰ Dominus memor fuit nostri, et benedixit nobis. Benedixit domui Israel; benedixit domui Aaron.

- ²¹ Benedixit omnibus qui timent Dominum, pusillis cum majoribus.
²² Adjiciat Dominus super vos, super vos et super filios vestros.
²³ Benedicti vos a Domino, qui fecit caelum et terram.
²⁴ Caelum caeli Domino; terram autem dedit filiis hominum.
²⁵ Non mortui laudabunt te, Domine, neque omnes qui descendunt in infernum:
²⁶ sed nos qui vivimus, benedicimus Domino, ex hoc nunc et usque in saeculum.



WHEN ISRAEL WENT OUT OF EGYPT, THE HOUSE OF JACOB FROM A PEOPLE OF STRANGE LANGUAGE;

- ² Judah was his sanctuary, and Israel his dominion.
³ The sea saw it, and fled: Jordan was driven back.
⁴ The mountains skipped like rams, and the little hills like lambs.
⁵ What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?
⁶ Ye mountains, that ye skipped like rams; and ye little hills, like lambs?
⁷ Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;
⁸ Which turned the rock into a standing water, the flint into a fountain of waters.



**IN CONVERTENDO DOMINUS CAPTIVITATEM SION, FACTI SUMUS
SICUT CONSOLATI.**

²Tunc repletum est gaudio os nostrum, et lingua nostra exultatione. Tunc dicent inter gentes: Magnificavit Dominus facere cum eis.

³Magnificavit Dominus facere nobiscum; facti sumus laetantes.

⁴Converte, Domine, captivitatem nostram, sicut torrens in austro.

⁵Qui seminant in lacrimis, in exultatione metent.

⁶Euntes ibant et flebant, mittentes semina sua. Venientes autem venient cum exultatione, portantes manipulos suos.



**WHEN THE LORD TURNED AGAIN THE CAPTIVITY OF ZION, WE
WERE LIKE THEM THAT DREAM.**

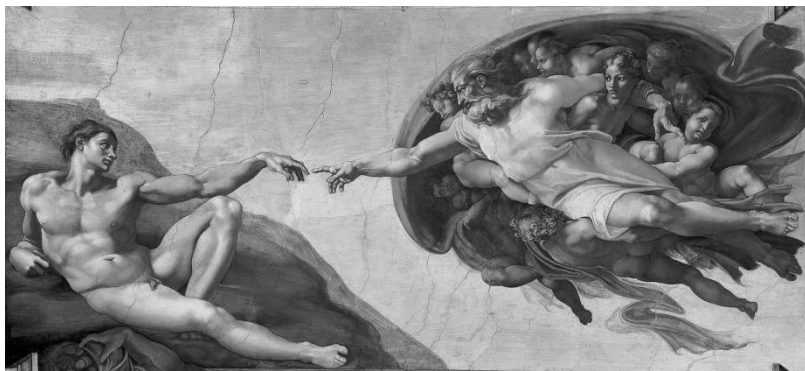
²Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them.

³The Lord hath done great things for us; whereof we are glad.

⁴Turn again our captivity, O Lord, as the streams in the south.

⁵They that sow in tears shall reap in joy.

⁶He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.



The Creation of Adam by Michaelangelo (1512)

DOMINE, PROBASTI ME, ET COGNOVISTI ME;

² tu cognovisti sessionem meam et resurrectionem meam.

³ Intellexisti cogitationes meas de longe; semitam meam et funiculum meum investigasti:

⁴ et omnes vias meas praevidisti, quia non est sermo in lingua mea.

⁵ Ecce, Domine, tu cognovisti omnia, novissima et antiqua. Tu formasti me, et posuisti super me manum tuam.

⁶ Mirabilis facta est scientia tua ex me; confortata est, et non potero ad eam.

⁷ Quo ibo a spiritu tuo? et quo a facie tua fugiam?

⁸ Si ascendero in caelum, tu illic es; si descendero in infernum, ades.

⁹ Si sumpsero pennas meas diluculo, et habitavero in extremis maris,

¹⁰ etenim illuc manus tua deducet me, et tenebit me dextera tua.

¹¹ Et dixi: Forsitan tenebrae conculcabunt me; et nox illuminatio mea in deliciis meis.

¹² Quia tenebrae non obscurabuntur a te, et nox sicut dies illuminabitur: sicut tenebrae ejus, ita et lumen ejus.

¹³ Quia tu possedisti renes meos; suscepisti me de utero matris meae.

¹⁴ Confitebor tibi, quia terribiliter magnificatus es; mirabilia opera tua, et anima mea cognoscit nimis.

¹⁵ Non est occultatum os meum a te, quod fecisti in occulto; et substantia mea in inferioribus terrae.

¹⁶ Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur. Dies formabuntur, et nemo in eis.

¹⁷ Mihi autem nimis honorificati sunt amici tui, Deus; nimis confortatus est principatus eorum.

¹⁸ Dinumerabo eos, et super arenam multiplicabuntur. Exsurrexi, et adhuc sum tecum.

¹⁹ Si occideris, Deus, peccatores, viri sanguinum, declinate a me:

²⁰ quia dicitis in cogitatione: Accipient in vanitate civitates tuas.

²¹ Nonne qui oderunt te, Domine, oderam, et super inimicos tuos tabescebam?

²² Perfecto odio oderam illos, et inimici facti sunt mihi.

²³ Proba me, Deus, et scito cor meum; interroga me, et cognosce semitas meas.

²⁴ Et vide si via iniquitatis in me est, et deduc me in via aeterna.



O LORD, THOU HAST SEARCHED ME, AND KNOWN ME.

² Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

³ Thou compassest my path and my lying down, and art acquainted with all my ways.

⁴ For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

⁵ Thou hast beset me behind and before, and laid thine hand upon me.

⁶ Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

⁷ Whither shall I go from thy spirit? or whither shall I flee from thy presence?

⁸ If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

⁹ If I take the wings of the morning, and dwell in the uttermost parts of the sea;

¹⁰ Even there shall thy hand lead me, and thy right hand shall hold me.

¹¹ If I say, Surely the darkness shall cover me; even the night shall be light about me.

¹² Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

¹³ For thou hast possessed my reins: thou hast covered me in my mother's womb.

¹⁴ I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

¹⁵ My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

¹⁶ Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

¹⁷ How precious also are thy thoughts unto me, O God! how great is the sum of them!

¹⁸ If I should count them, they are more in number than the sand: when I awake, I am still with thee.

¹⁹ Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

²⁰ For they speak against thee wickedly, and thine enemies take thy name in vain.

²¹ Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?

²² I hate them with perfect hatred: I count them mine enemies.

²³ Search me, O God, and know my heart: try me, and know my thoughts:

²⁴ And see if there be any wicked way in me, and lead me in the way everlasting.



For the Second Ritual Bath

Psalm 103 (KJV 104)

BENEDIC, ANIMA MEA, DOMINO: Domine Deus meus, magnificatus es vehementer. Confessionem et decorem induisti,

² amictus lumine sicut vestimento. Extendens caelum sicut pellem,

³ qui tegis aquis superiora ejus: qui ponis nubem ascensum tuum; qui ambulas super pennas ventorum:

⁴ qui facis angelos tuos spiritus, et ministros tuos ignem urentem.

⁵ Qui fundasti terram super stabilitatem suam: non inclinabitur in saeculum saeculi.

- ⁶ Abyssus sicut vestimentum amictus ejus; super montes stabunt aquae.
- ⁷ Ab increpatione tua fugient; a voce tonitru tui formidabunt.
- ⁸ Ascendunt montes, et descendunt campi, in locum quem fundasti eis.
- ⁹ Terminum posuisti quem non transgredientur, neque convertentur operire terram.
- ¹⁰ Qui emittis fontes in convallibus; inter medium montium pertransibunt aquae.
- ¹¹ Potabunt omnes bestiae agri; expectabunt onagri in siti sua.
- ¹² Super ea volucres caeli habitabunt; de medio petrarum dabunt voces.
- ¹³ Rigans montes de superioribus suis; de fructu operum tuorum satiabitur terra:
- ¹⁴ producens foenum jumentis, et herbam servituti hominum, ut educas panem de terra,
- ¹⁵ et vinum laetificet cor hominis: ut exhilaret faciem in oleo, et panis cor hominis confirmet.
- ¹⁶ Saturabuntur ligna campi, et cedri Libani quas plantavit:
- ¹⁷ illic passerres nidificabunt: herodii domus dux est eorum.
- ¹⁸ Montes excelsi cervis; petra refugium herinaciis.
- ¹⁹ Fecit lunam in tempora; sol cognovit occasum suum.
- ²⁰ Posuisti tenebras, et facta est nox; in ipsa pertransibunt omnes bestiae silvae:
- ²¹ catuli leonum rugientes ut rapiant, et quaerant a Deo escam sibi.
- ²² Ortus est sol, et congregati sunt, et in cubilibus suis collocabuntur.
- ²³ Exhibit homo ad opus suum, et ad operationem suam usque ad vespereum.
- ²⁴ Quam magnificata sunt opera tua, Domine! omnia in sapientia fecisti; impleta est terra possessione tua.
- ²⁵ Hoc mare magnum et spatiosum manibus; illic reptilia quorum non est numerus: animalia pusilla cum magnis.
- ²⁶ Illic naves pertransibunt; draco iste quem formasti ad illudendum ei.
- ²⁷ Omnia a te expectant ut des illis escam in tempore.

²⁸ Dante te illis, colligent; aperiente te manum tuam, omnia implebuntur bonitate.

²⁹ Avertente autem te faciem, turbabuntur; auferes spiritum eorum, et deficient, et in pulverem suum revertentur.

³⁰ Emittes spiritum tuum, et creabuntur, et renovabis faciem terrae.

³¹ Sit gloria Domini in saeculum; laetabitur Dominus in operibus suis.

³² Qui respicit terram, et facit eam tremere; qui tangit montes, et fumigant.

³³ Cantabo Domino in vita mea; psallam Deo meo quamdiu sum.

³⁴ Jucundum sit ei eloquium meum; ego vero delectabor in Domino.

³⁵ Deficient peccatores a terra, et iniqui, ita ut non sint. Benedic, anima mea, Domino.



BLESS THE LORD, O MY SOUL: and all that is within me, bless his holy name.

² Bless the Lord, O my soul, and forget not all his benefits:

³ Who forgiveth all thine iniquities; who healeth all thy diseases;

⁴ Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

⁵ Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

⁶ The Lord executeth righteousness and judgment for all that are oppressed.

⁷ He made known his ways unto Moses, his acts unto the children of Israel.

⁸ The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

⁹ He will not always chide: neither will he keep his anger for ever.

¹⁰ He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

¹¹ For as the heaven is high above the earth, so great is his mercy toward them that fear him.

¹² As far as the east is from the west, so far hath he removed our transgressions from us.

¹³ Like as a father pitieth his children, so the Lord pitieth them that fear him.

¹⁴ For he knoweth our frame; he remembereth that we are dust.

¹⁵ As for man, his days are as grass: as a flower of the field, so he flourisheth.

¹⁶ For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

¹⁷ But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

¹⁸ To such as keep his covenant, and to those that remember his commandments to do them.

¹⁹ The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

²⁰ Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

²¹ Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

²² Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.



Exodus 15

CANTEMUS DOMINO: gloriose enim magnificatus est, equum et ascensorem dejecit in mare.

² Fortitudo mea, et laus mea Dominus, et factus est mihi in salutem: iste Deus meus, et glorificabo eum: Deus patris mei, et exaltabo eum.

³ Dominus quasi vir pugnator, Omnipotens nomen ejus,

⁴ currus Pharaonis et exercitum ejus projecit in mare: electi principes ejus submersi sunt in mari Rubro.

⁵ Abyssi operuerunt eos; descenderunt in profundum quasi lapis.

- ⁶ *Dextera tua, Domine, magnificata est in fortitudine: dextera tua, Domine, percussit inimicum.*
- ⁷ *Et in multitudine gloriae tuae deposuisti adversarios tuos: misisti iram tuam, quae devoravit eos sicut stipulam.*
- ⁸ *Et in spiritu furoris tui congregatae sunt aquae: stetit unda fluens, congregata sunt abyssi in medio mari.*
- ⁹ *Dixit inimicus: Persequar et comprehendam, dividam spolia, implebitur anima mea: evaginabo gladium meum, interficiet eos manus mea.*
- ¹⁰ *Flavit spiritus tuus, et operuit eos mare: submersi sunt quasi plumbum in aquis vehementibus.*
- ¹¹ *Quis similis tui in fortibus, Domine? quis similis tui, magnificus in sanctitate, terribilis atque laudabilis, faciens mirabilia?*
- ¹² *Extendisti manum tuam, et devoravit eos terra.*
- ¹³ *Dux fuisti in misericordia tua populo quem redemisti: et portasti eum in fortitudine tua, ad habitaculum sanctum tuum.*
- ¹⁴ *Ascenderunt populi, et irati sunt: dolores obtinuerunt habitatores Philisthiim.*
- ¹⁵ *Tunc conturbati sunt principes Edom, robustos Moab obtinuit tremor: obriguerunt omnes habitatores Chanaan.*
- ¹⁶ *Irruat super eos formido et pavor, in magnitudine brachii tui: fiant immobiles quasi lapis, donec pertranseat populus tuus, Domine, donec pertranseat populus tuus iste, quem possedisti.*
- ¹⁷ *Introduces eos, et plantabis in monte haereditatis tuae, firmissimo habitaculo tuo quod operatus es, Domine: sanctuarium tuum, Domine, quod firmaverunt manus tuae.*
- ¹⁸ *Dominus regnabit in aeternum et ultra.*
- ¹⁹ *Ingressus est enim eques Pharaon cum curribus et equitibus ejus in mare: et reduxit super eos Dominus aquas maris: filii autem Israel ambulaverunt per siccum in medio ejus.*
- ²⁰ *Sumpsit ergo Maria prophetissa, soror Aaron, tympanum in manu sua: egressaeque sunt omnes mulieres post eam cum tympanis et choris,*
- ²¹ *quibus praecinebat, dicens: Cantemus Domino, gloriose enim magnificatus est: equum et ascensorem ejus dejecit in mare.*

²² Tulit autem Moyses Israel de mari Rubro, et egressi sunt in desertum Sur: ambulaveruntque tribus diebus per solitudinem, et non inveniabant aquam.

²³ Et venerunt in Mara, nec poterant bibere aquas de Mara, eo quod essent amarae: unde et congruum loco nomen imposuit, vocans illum Mara, id est, amaritudinem.

²⁴ Et murmuravit populus contra Moysen, dicens: Quid bibemus?

²⁵ At ille clamavit ad Dominum, qui ostendit ei lignum: quod cum misisset in aquas, in dulcedinem versae sunt: ibi constituit ei praecepta, atque iudicia, et ibi tentavit eum,

²⁶ dicens: Si audieris vocem Domini Dei tui, et quod rectum est coram eo feceris, et obedieris mandatis ejus, custodierisque omnia praecepta illius, cunctum languorem, quem posui in Aegypto, non inducam super te: ego enim Dominus sanator tuus.

²⁷ Venerunt autem in Elim filii Israel, ubi erant duodecim fontes aquarum, et septuaginta palmae: et castrametati sunt juxta aquas.



I WILL SING UNTO THE LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

² The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

³ The Lord is a man of war: the Lord is his name.

⁴ Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

⁵ The depths have covered them: they sank into the bottom as a stone.

⁶ Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

⁷ And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

⁸ And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

⁹ The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

¹⁰ Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

¹¹ Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

¹² Thou stretchedst out thy right hand, the earth swallowed them.

¹³ Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

¹⁴ The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

¹⁵ Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

¹⁶ Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

¹⁷ Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.

¹⁸ The Lord shall reign for ever and ever.

¹⁹ For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

²⁰ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

²¹ And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

²² So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

²³ And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

²⁴ And the people murmured against Moses, saying, What shall we drink?

²⁵ And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

²⁶ And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

²⁷ And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.



Ritual Dressing in the Habiliments

Psalm 14 (KJV¹⁵)

DOMINE, QUIS HABITABIT IN TABERNACULO TUO? AUT QUIS REQUIESCET IN MONTE SANCTO TUO?

² Qui ingreditur sine macula, et operatur justitiam;

³ qui loquitur veritatem in corde suo: qui non egit dolum in lingua sua, nec fecit proximo suo malum, et opprobrium non accepit adversus proximos suos.

⁴Ad nihilum deductus est in conspectu ejus malignus; timentes autem Dominum glorificat. Qui jurat proximo suo, et non decipit;
⁵qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit: qui facit haec non movebitur in aeternum.



LORD, WHO SHALL ABIDE IN THY TABERNACLE? WHO SHALL DWELL IN THY HOLY HILL?

²He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

³He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

⁴In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

⁵He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.



Psalm 130 (KJV₁₃₁)

DOMINE, NON EST EXALTATUM COR MEUM, neque elati sunt oculi mei, neque ambulavi in magnis, neque in mirabilibus super me.

²Si non humiliter sentiebam, sed exaltavi animam meam: sicut ablactatus est super matre sua, ita retributio in anima mea.

³Speret Israel in Domino, ex hoc nunc et usque in saeculum.



LORD, MY HEART IS NOT HAUGHTY, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

² Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

³ Let Israel hope in the Lord from henceforth and forever.



Psalm 83 (KJV84)

QUAM DILECTA TABERNACULA TUA, DOMINE VIRTUTUM!

³ Concupiscit, et deficit anima mea in atria Domini; cor meum et caro mea exsultaverunt in Deum vivum.

⁴ Etenim passer invenit sibi domum, et turtur nidum sibi, ubi ponat pullos suos: altaria tua, Domine virtutum, rex meus, et Deus meus.

⁵ Beati qui habitant in domo tua, Domine; in saecula saeculorum laudabunt te.

⁶ Beatus vir cujus est auxilium abs te: ascensiones in corde suo disposuit,

⁷ in valle lacrimarum, in loco quem posuit.

⁸ Etenim benedictionem dabit legislator; ibunt de virtute in virtutem: videbitur Deus deorum in Sion.

⁹ Domine Deus virtutum, exaudi orationem meam; auribus percipe, Deus Jacob.

¹⁰ Protector noster, aspice, Deus, et respice in faciem christi tui.

¹¹ Quia melior est dies una in atriis tuis super millia; elegi abjectus esse in domo Dei mei magis quam habitare in tabernaculis peccatorum.

¹² Quia misericordiam et veritatem diligit Deus: gratiam et gloriam dabit Dominus.

¹³Non privabit bonis eos qui ambulant in innocentia: Domine virtutum, beatus homo qui sperat in te.



HOW AMIABLE ARE THY TABERNACLES, O LORD OF HOSTS!

²My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

³Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

⁴Blessed are they that dwell in thy house: they will be still praising thee. Selah.

⁵Blessed is the man whose strength is in thee; in whose heart are the ways of them.

⁶Who passing through the valley of Baca make it a well; the rain also filleth the pools.

⁷They go from strength to strength, every one of them in Zion appeareth before God.

⁸O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

⁹Behold, O God our shield, and look upon the face of thine anointed.

¹⁰For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

¹¹For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

¹²O Lord of hosts, blessed is the man that trusteth in thee.



SUPER FLUMINA BABYLONIS illic sedimus et flevimus, cum recordaremur Sion.

²In salicibus in medio ejus suspendimus organa nostra:

³quia illic interrogaverunt nos, qui captivos duxerunt nos, verba cantionum; et qui abduxerunt nos: Hymnum cantate nobis de canticis Sion.

⁴Quomodo cantabimus canticum Domini in terra aliena?

⁵Si oblitus fuero tui, Jerusalem, oblivioni detur dextera mea.

⁶Adhaereat lingua mea faucibus meis, si non meminero tui; si non proposuero Jerusalem in principio laetitiae meae.

⁷Memor esto, Domine, filiorum Edom, in die Jerusalem: qui dicunt: Exinanite, exinanite usque ad fundamentum in ea.

⁸Filia Babylonis misera! beatus qui retribuet tibi retributionem tuam quam retribuisti nobis.

⁹Beatus qui tenebit, et allidet parvulos tuos ad petram.



BY THE RIVERS OF BABYLON, there we sat down, yea, we wept, when we remembered Zion.

²We hanged our harps upon the willows in the midst thereof.

³For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

⁴How shall we sing the Lord's song in a strange land?

⁵If I forget thee, O Jerusalem, let my right hand forget her cunning.

⁶If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

⁷Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.

⁸O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

⁹ Happy shall he be, that taketh and dasheth thy little ones against the stones.



Psalm 126 (KJV₁₂₇)

NISI DOMINUS AEDIFICAVERIT DOMUM, in vanum laboraverunt qui aedificant eam. Nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam.

² Vanum est vobis ante lucem surgere: surgite postquam sederitis, qui manducatis panem doloris. Cum dederit dilectis suis somnum, ³ ecce haereditas Domini, filii; merces, fructus ventris.

⁴ Sicut sagittae in manu potentis, ita filii excussorum.

⁵ Beatus vir qui implevit desiderium suum ex ipsis: non confundetur cum loquetur inimicis suis in porta.



EXCEPT THE LORD BUILD THE HOUSE, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

² It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

³ Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

⁴ As arrows are in the hand of a mighty man; so are children of the youth.

⁵ Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.



Psalm 116 (KJV 117)

LAUDATE EUM, OMNES POPULI.

² Quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in aeternum.



O PRAISE THE LORD, ALL YE NATIONS: PRAISE HIM, ALL YE PEOPLE.

² For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord.



Psalm 66 (KJV 67)

² **DEUS MISEREATUR NOSTRI**, et benedicat nobis; illuminet vultum suum super nos, et misereatur nostri:

³ ut cognoscamus in terra viam tuam, in omnibus gentibus salutare tuum.

⁴ Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.

⁵ Laetentur et exsultent gentes, quoniam judicas populos in aequitate, et gentes in terra dirigis.

⁶ Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.

⁷ Terra dedit fructum suum: benedicat nos Deus, Deus noster!

⁸ Benedicat nos Deus, et metuant eum omnes fines terrae.



GOD BE MERCIFUL UNTO US, and bless us; and cause his face to shine upon us; Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 Then shall the earth yield her increase; and God, even our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.



Psalm 67 (KJV 68)

EXSURGAT DEUS, et dissipentur inimici ejus; et fugiant qui oderunt eum a facie ejus.

³ Sicut deficit fumus, deficient; sicut fluit cera a facie ignis, sic pereant peccatores a facie Dei.

⁴ Et justi epulentur, et exsultent in conspectu Dei, et delectentur in laetitia.

⁵ Cantate Deo; psalmum dicite nomini ejus: iter facite ei qui ascendit super occasum. Dominus nomen illi; exsultate in conspectu ejus. Turbabitur a facie ejus,

⁶ patris orphanorum, et judicis viduarum; Deus in loco sancto suo.

⁷ Deus qui inhabitare facit unius moris in domo; qui educit vinctos in fortitudine, similiter eos qui exasperant, qui habitant in sepulchris.

⁸ Deus, cum egredereris in conspectu populi tui, cum pertransires in deserto,

- ⁹ terra mota est, etenim caeli distillaverunt, a facie Dei Sinai, a facie Dei Israel.
- ¹⁰ Pluviam voluntariam segregabis, Deus, haereditati tuae; et infirmata est, tu vero perfecisti eam.
- ¹¹ Animalia tua habitabunt in ea; parasti in dulcedine tua pauperi, Deus.
- ¹² Dominus dabit verbum evangelizantibus, virtute multa.
- ¹³ Rex virtutum dilecti, dilecti; et speciei domus dividere spolia.
- ¹⁴ Si dormiatis inter medios cleros, pennae columbae deargentatae, et posteriora dorsi ejus in pallore auri.
- ¹⁵ Dum discernit caelestis reges super eam, nive dealbabuntur in Selmon.
- ¹⁶ Mons Dei, mons pinguis: mons coagulatus, mons pinguis.
- ¹⁷ Ut quid suspicamini, montes coagulatos? mons in quo beneplacitum est Deo habitare in eo; etenim Dominus habitabit in finem.
- ¹⁸ Currus Dei decem millibus multiplex, millia laetantium; Dominus in eis in Sina, in sancto.
- ¹⁹ Ascendisti in altum, cepisti captivitatem, accepisti dona in hominibus; etenim non credentes inhabitare Dominum Deum.
- ²⁰ Benedictus Dominus die quotidie: prosperum iter faciet nobis Deus salutarium nostrorum.
- ²¹ Deus noster, Deus salvos faciendi; et Domini, Domini exitus mortis.
- ²² Verumtamen Deus confringet capita inimicorum suorum, verticem capilli perambulantium in delictis suis.
- ²³ Dixit Dominus: Ex Basan convertam, convertam in profundum maris:
- ²⁴ ut intingatur pes tuus in sanguine; lingua canum tuorum ex inimicis, ab ipso.
- ²⁵ Viderunt ingressus tuos, Deus, ingressus Dei mei, regis mei, qui est in sancto.
- ²⁶ Praevenue runt principes conjuncti psallentibus, in medio juvenularum tympanistriarum.
- ²⁷ In ecclesiis benedicite Deo Domino de fontibus Israel.
- ²⁸ Ibi Benjamin adolescentulus, in mentis excessu; principes Juda, duces eorum; principes Zabulon, principes Nephthali.

²⁹ Manda, Deus, virtuti tuae; confirma hoc, Deus, quod operatus es in nobis.

³⁰ A templo tuo in Jerusalem, tibi offerent reges munera.

³¹ Increpa feras arundinis; congregatio taurorum in vaccis populorum: ut excludant eos qui probati sunt argento. Dissipantes quae bella volunt.

³² Venient legati ex Aegypto; Aethiopia praeveniet manus ejus Deo.

³³ Regna terrae, cantate Deo; psallite Domino; psallite Deo.

³⁴ Qui ascendit super caelum caeli, ad orientem: ecce dabit voci suae vocem virtutis.

³⁵ Date gloriam Deo super Israel; magnificentia ejus et virtus ejus in nubibus.

³⁶ Mirabilis Deus in sanctis suis; Deus Israel ipse dabit virtutem et fortitudinem plebi suae. Benedictus Deus!



LET GOD ARISE, let his enemies be scattered: let them also that hate him flee before him.

2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name Jah, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

6 God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The Lord gave the word: great was the company of those that published it.

12 Kings of armies did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was white as snow in Salmon.

15 The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.

16 Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

19 Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.

20 He that is our God is the God of salvation; and unto God the Lord belong the issues from death.

21 But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

22 The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:

23 That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

26 Bless ye God in the congregations, even the Lord, from the fountain of Israel.

27 There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

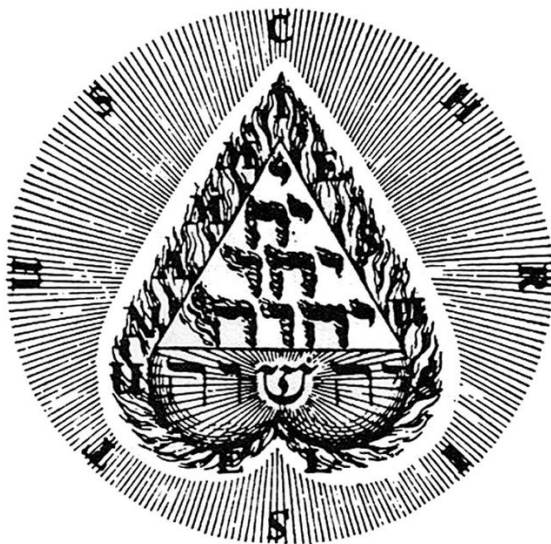
31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

35 O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.



Sacred Inverted Heart with the Tetractys IHVH and Pentagrammaton (1730) by Jakob Böhme

For Consecrating the Ritual Space

Psalm 2

QUARE FREMUERUNT GENTES, ET POPULI MEDITATI SUNT INANIA?

² Astiterunt reges terrae, et principes convenerunt in unum adversus Dominum, et adversus christum ejus.

³ Dirumpamus vincula eorum, et projiciamus a nobis jugum ipsorum.

⁴ Qui habitat in caelis irridebit eos, et Dominus subsannabit eos.

⁵ Tunc loquetur ad eos in ira sua, et in furore suo conturbabit eos.

⁶ Ego autem constitutus sum rex ab eo super Sion, montem sanctum ejus, praedicans praeceptum ejus.

⁷ Dominus dixit ad me: Filius meus es tu; ego hodie genui te.

⁸ Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae.

⁹ Reges eos in virga ferrea, et tamquam vas figuli confringes eos.

¹⁰ Et nunc, reges, intelligite; erudimini, qui judicatis terram.

¹¹ Servite Domino in timore, et exsultate ei cum tremore.

¹² Apprehendite disciplinam, nequando irascatur Dominus, et pereatis de via justa.

¹³ Cum exarserit in brevi ira ejus, beati omnes qui confidunt in eo.



WHY DO THE HEATHEN RAGE, AND THE PEOPLE IMAGINE A VAIN THING?

2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.
7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.
8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.
9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
11 Serve the Lord with fear, and rejoice with trembling.
12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.



Psalm 66 (KJV 67)

DEUS MISEREATUR NOSTRI, ET BENEDICAT NOBIS; ILLUMINET VULTUM SUUM SUPER NOS, ET MISEREATUR NOSTRI:

³ut cognoscamus in terra viam tuam, in omnibus gentibus salutare tuum.

⁴Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.

⁵Laetentur et exsultent gentes, quoniam iudicas populos in aequitate, et gentes in terra dirigis.

⁶Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.

⁷Terra dedit fructum suum: benedicat nos Deus, Deus noster!

⁸Benedicat nos Deus, et metuant eum omnes fines terrae.



GOD BE MERCIFUL UNTO US, AND BLESS US; AND CAUSE HIS FACE TO SHINE UPON US; SELAH.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 Then shall the earth yield her increase; and God, even our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.



Psalm 53 (KJV 54)

DEUS, IN NOMINE TUO SALVUM ME FAC, et in virtute tua judica me.

⁴ Deus, exaudi orationem meam; auribus percipe verba oris mei.

⁵ Quoniam alieni insurrexerunt adversum me, et fortes quaesierunt animam meam, et non proposuerunt Deum ante conspectum suum.

⁶ Ecce enim Deus adjuvat me, et Dominus susceptor est animae meae.

⁷ Averte mala inimicis meis; et in veritate tua disperde illos.

⁸ Voluntarie sacrificabo tibi, et confitebor nomini tuo, Domine, quoniam bonum est.

⁹ Quoniam ex omni tribulatione eripuisti me, et super inimicos meos despexit oculus meus.



SAVE ME, O GOD, BY THY NAME, and judge me by thy strength.
2 Hear my prayer, O God; give ear to the words of my mouth.
3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.
4 Behold, God is mine helper: the Lord is with them that uphold my soul.
5 He shall reward evil unto mine enemies: cut them off in thy truth.
6 I will freely sacrifice unto thee: I will praise thy name, O Lord; for it is good.
7 For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.



For Exorcising Water

Psalm 101 (KJV 102)

DOMINE, EXAUDI ORATIONEM MEAM, ET CLAMOR MEUS AD TE VENIAT.

³Non avertas faciem tuam a me: in quacumque die tribulor, inclina ad me aurem tuam; in quacumque die invocavero te, velociter exaudi me.

⁴Quia defecerunt sicut fumus dies mei, et ossa mea sicut cremium aruerunt.

⁵Percussus sum ut foenum, et aruit cor meum, quia oblitus sum comedere panem meum.

⁶A voce gemitus mei adhaesit os meum carni meae.

⁷Similis factus sum pellicano solitudinis; factus sum sicut nycticorax in domicilio.

⁸Vigilavi, et factus sum sicut passer solitarius in tecto.

⁹ Tota die exprobrabant mihi inimici mei, et qui laudabant me adversum me jurabant:

¹⁰ quia cinerem tamquam panem manducabam, et potum meum cum fletu miscebam,

¹¹ a facie irae et indignationis tuae: quia elevans allisisti me.

¹² Dies mei sicut umbra declinaverunt, et ego sicut foenum arui.

¹³ Tu autem, Domine, in aeternum permanes, et memoriale tuum in generationem et generationem.

¹⁴ Tu exurgens misereberis Sion, quia tempus miserendi ejus, quia venit tempus:

¹⁵ quoniam placuerunt servis tuis lapides ejus, et terrae ejus miserebuntur.

¹⁶ Et timebunt gentes nomen tuum, Domine, et omnes reges terrae gloriam tuam:

¹⁷ quia aedificavit Dominus Sion, et videbitur in gloria sua.

¹⁸ Respexit in orationem humilium et non sprexit precem eorum.

¹⁹ Scribantur haec in generatione altera, et populus qui creabitur laudabit Dominum.

²⁰ Quia prospexit de excelso sancto suo; Dominus de caelo in terram aspexit:

²¹ ut audiret gemitus compeditorum; ut solveret filios interemptorum:

²² ut annuntient in Sion nomen Domini, et laudem ejus in Jerusalem:

²³ in conveniendo populos in unum, et reges, ut serviant Domino.

²⁴ Respondit ei in via virtutis suae: Paucitatem dierum meorum nuntia mihi:

²⁵ ne revoces me in dimidio dierum meorum, in generationem et generationem anni tui.

²⁶ Initio tu, Domine, terram fundasti, et opera manuum tuarum sunt caeli.

²⁷ Ipsi peribunt, tu autem permanes; et omnes sicut vestimentum veterascent. Et sicut opertorium mutabis eos, et mutabuntur;

²⁸ tu autem idem ipse es, et anni tui non deficient.

²⁹ Filii servorum tuorum habitabunt, et semen eorum in saeculum dirigetur.



HEAR MY PRAYER, O LORD, AND LET MY CRY COME UNTO THEE.

² Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.

³ For my days are consumed like smoke, and my bones are burned as an hearth.

⁴ My heart is smitten, and withered like grass; so that I forget to eat my bread.

⁵ By reason of the voice of my groaning my bones cleave to my skin.

⁶ I am like a pelican of the wilderness: I am like an owl of the desert.

⁷ I watch, and am as a sparrow alone upon the house top.

⁸ Mine enemies reproach me all the day; and they that are mad against me are sworn against me.

⁹ For I have eaten ashes like bread, and mingled my drink with weeping.

¹⁰ Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

¹¹ My days are like a shadow that declineth; and I am withered like grass.

¹² But thou, O Lord, shall endure for ever; and thy remembrance unto all generations.

¹³ Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.

¹⁴ For thy servants take pleasure in her stones, and favour the dust thereof.

¹⁵ So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

¹⁶ When the Lord shall build up Zion, he shall appear in his glory.

¹⁷ He will regard the prayer of the destitute, and not despise their prayer.

¹⁸ This shall be written for the generation to come: and the people which shall be created shall praise the Lord.

¹⁹ For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth;

²⁰ To hear the groaning of the prisoner; to loose those that are appointed to death;

²¹ To declare the name of the Lord in Zion, and his praise in Jerusalem;

²² When the people are gathered together, and the kingdoms, to serve the Lord.

²³ He weakened my strength in the way; he shortened my days.

²⁴ I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

²⁵ Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

²⁶ They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

²⁷ But thou art the same, and thy years shall have no end.

²⁸ The children of thy servants shall continue, and their seed shall be established before thee.



Psalm 53 (KJV 54)

DEUS, IN NOMINE TUO SALVUM ME FAC, et in virtute tua judica me.

⁴ Deus, exaudi orationem meam; auribus percipe verba oris mei.

⁵ Quoniam alieni insurrexerunt adversum me, et fortes quaesierunt animam meam, et non proposuerunt Deum ante conspectum suum.

⁶ Ecce enim Deus adjuvat me, et Dominus susceptor est animae meae.

⁷ Averte mala inimicis meis; et in veritate tua disperde illos.

⁸ Voluntarie sacrificabo tibi, et confitebor nomini tuo, Domine, quoniam bonum est.

⁹ Quoniam ex omni tribulatione eripuisti me, et super inimicos meos despexit oculus meus.



SAVE ME, O GOD, BY THY NAME, and judge me by thy strength.

² Hear my prayer, O God; give ear to the words of my mouth.

³ For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

⁴ Behold, God is mine helper: the Lord is with them that uphold my soul.

⁵ He shall reward evil unto mine enemies: cut them off in thy truth.

⁶ I will freely sacrifice unto thee: I will praise thy name, O Lord; for it is good.

⁷ For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.



Psalm 6 (KJV6)

DOMINE, NE IN FURORE TUO ARGUAS ME, NEQUE IN IRA TUA CORRIPIAS ME.

³ Miserere mei, Domine, quoniam infirmus sum; sana me, Domine, quoniam conturbata sunt ossa mea.

⁴ Et anima mea turbata est valde; sed tu, Domine, usquequo?

⁵ Convertere, Domine, et eripe animam meam; salvum me fac propter misericordiam tuam.

⁶ Quoniam non est in morte qui memor sit tui; in inferno autem quis confitebitur tibi?

⁷ Laboravi in gemitu meo; lavabo per singulas noctes lectum meum: lacrimis meis stratum meum rigabo.

⁸ Turbatus est a furore oculus meus; inveteravi inter omnes inimicos meos.

⁹ Discedite a me omnes qui operamini iniquitatem, quoniam exaudivit Dominus vocem fletus mei.

¹⁰ Exaudivit Dominus deprecationem meam; Dominus orationem meam suscepit.

¹¹ Erubescant, et conturbentur vehementer, omnes inimici mei; convertantur, et erubescant valde velociter.



O LORD, REBUKE ME NOT IN THINE ANGER, NEITHER CHASTEN ME IN THY HOT DISPLEASURE.

² Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed.

³ My soul is also sore vexed: but thou, O Lord, how long?

⁴ Return, O Lord, deliver my soul: oh save me for thy mercies' sake.

⁵ For in death there is no remembrance of thee: in the grave who shall give thee thanks?

⁶ I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

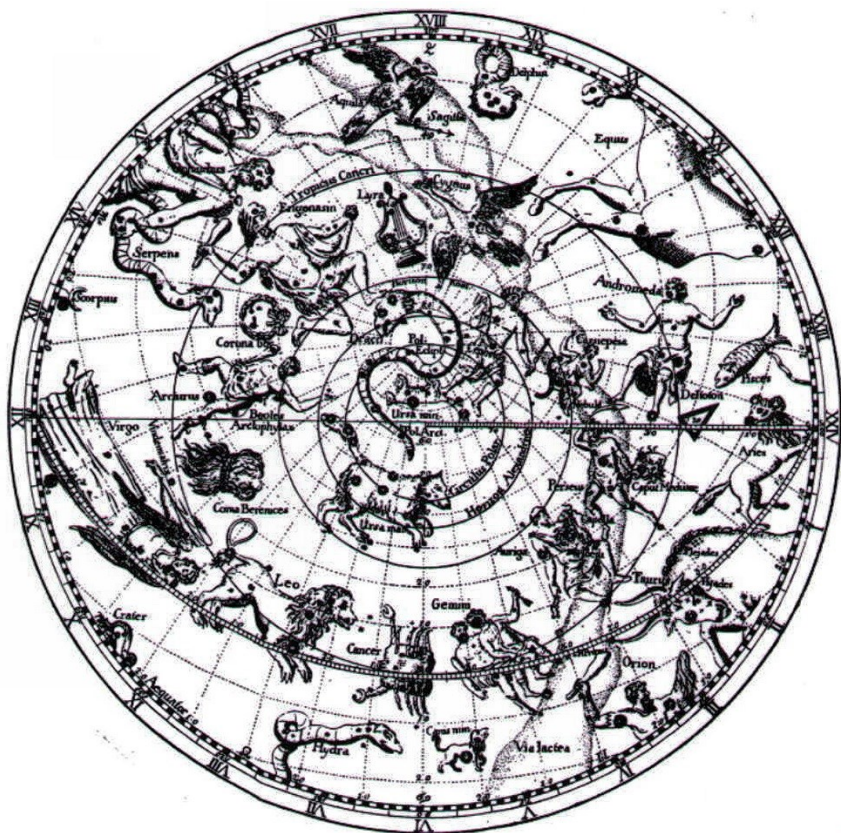
⁷ Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

⁸ Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

⁹ The Lord hath heard my supplication; the Lord will receive my prayer.

¹⁰ Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.





Hemisphaerium Boreale from *Phaenomena* by Aratus of Soli

Psalm 50 (KJV₅₁)

MISERERE MEI, DEUS, secundum magnam misericordiam tuam; et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

⁴ Amplius lava me ab iniquitate mea, et a peccato meo munda me.

⁵ Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

⁶ Tibi soli peccavi, et malum coram te feci; ut justificeris in sermonibus tuis, et vincas cum judicaris.

⁷ Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.

⁸ Ecce enim veritatem dilexisti; incerta et occulta sapientiae tuae manifestasti mihi.

⁹ Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

¹⁰ Auditui meo dabis gaudium et laetitiam, et exsultabunt ossa humiliata.

¹¹ Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

¹² Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

¹³ Ne projicias me a facie tua, et spiritum sanctum tuum ne auferas a me.

¹⁴ Redde mihi laetitiam salutaris tui, et spiritu principali confirma me.

¹⁵ Docebo iniquos vias tuas, et impii ad te convertentur.

¹⁶ Libera me de sanguinibus, Deus, Deus salutis meae, et exsultabit lingua mea justitiam tuam.

¹⁷ Domine, labia mea aperies, et os meum annuntiabit laudem tuam.

¹⁸ Quoniam si voluisses sacrificium, dedissem utique; holocaustis non delectaberis.

¹⁹ Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum, Deus, non despicies.

²⁰ Benigne fac, Domine, in bona voluntate tua Sion, ut aedificentur muri Jerusalem.

²¹ Tunc acceptabis sacrificium justitiae, oblationes et holocausta; tunc imponent super altare tuum vitulos.



HAVE MERCY UPON ME, O GOD, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

² Wash me thoroughly from mine iniquity, and cleanse me from my sin.

³ For I acknowledge my transgressions: and my sin is ever before me.

⁴ Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

⁵ Behold, I was shapen in iniquity; and in sin did my mother conceive me.

⁶ Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

⁷ Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

⁸ Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

⁹ Hide thy face from my sins, and blot out all mine iniquities.

¹⁰ Create in me a clean heart, O God; and renew a right spirit within me.

¹¹ Cast me not away from thy presence; and take not thy holy spirit from me.

¹² Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

¹³ Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

¹⁴ Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

¹⁵ O Lord, open thou my lips; and my mouth shall shew forth thy praise.

¹⁶ For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

¹⁷ The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

¹⁸ Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

¹⁹ Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.



For Consecrating the Candles

Psalm 150 (KJV₁₅₀)

LAUDATE DOMINUM IN SANCTIS EJUS; laudate eum in firmamento virtutis ejus.

²Laudate eum in virtutibus ejus; laudate eum secundum multitudinem magnitudinis ejus.

³Laudate eum in sono tubæ; laudate eum in psalterio et cithara.

⁴Laudate eum in tympano et choro; laudate eum in chordis et organo.

⁵Laudate eum in cymbalis benesonantibus; laudate eum in cymbalis jubilationis.

⁶Omnis spiritus laudet Dominum! Alleluja.



PRAISE GOD IN HIS SANCTUARY: praise him in the firmament of his power.

²Praise him for his mighty acts: praise him according to his excellent greatness.

³Praise him with the sound of the trumpet: praise him with the psaltery and harp.

⁴Praise him with the timbrel and dance: praise him with stringed instruments and organs.

⁵Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.

⁶Let everything that hath breath praise the Lord. Praise ye the Lord.



Psalm 102 (KJV103)

**BENEDIC, ANIMA MEA, DOMINO, ET OMNIA QUAE INTRA ME SUNT
NOMINI SANCTO EJUS.**

² Benedic, anima mea, Domino, et noli oblivisci omnes retributiones ejus.

³ Qui propitiatur omnibus iniquitatibus tuis; qui sanat omnes infirmitates tuas:

⁴ qui redimit de interitu vitam tuam; qui coronat te in misericordia et miserationibus:

⁵ qui replet in bonis desiderium tuum; renovabitur ut aquilae juvenus tua:

⁶ faciens misericordias Dominus, et judicium omnibus injuriam patientibus.

⁷ Notas fecit vias suas Moysi; filiis Israel voluntates suas.

⁸ Miserator et misericors Dominus: longanimis, et multum misericors.

⁹ Non in perpetuum irascetur, neque in aeternum comminabitur.

¹⁰ Non secundum peccata nostra fecit nobis, neque secundum iniquitates nostras retribuit nobis.

¹¹ Quoniam secundum altitudinem caeli a terra, corroboravit misericordiam suam super timentes se;

¹² quantum distat ortus ab occidente, longe fecit a nobis iniquitates nostras.

¹³ Quomodo miseretur pater filiorum, misertus est Dominus timentibus se.

¹⁴ Quoniam ipse cognovit figmentum nostrum; recordatus est quoniam pulvis sumus.

¹⁵ Homo, sicut foenum dies ejus; tamquam flos agri, sic efflorescit:

¹⁶ quoniam spiritus pertransibit in illo, et non subsistet, et non cognoscet amplius locum suum.

¹⁷ Misericordia autem Domini ab aeterno, et usque in aeternum super timentes eum. Et justitia illius in filios filiorum,

¹⁸ his qui servant testamentum ejus, et memores sunt mandatorum ipsius ad faciendum ea.

¹⁹ Dominus in caelo paravit sedem suam, et regnum ipsius omnibus dominabitur.

²⁰ Benedicite Domino, omnes angeli ejus: potentes virtute, facientes verbum illius, ad audiendam vocem sermonum ejus.

²¹ Benedicite Domino, omnes virtutes ejus; ministri ejus, qui facitis voluntatem ejus.

²² Benedicite Domino, omnia opera ejus: in omni loco dominationis ejus, benedic, anima mea, Domino.



BLESS THE LORD, O MY SOUL: AND ALL THAT IS WITHIN ME, BLESS HIS HOLY NAME.

² Bless the Lord, O my soul, and forget not all his benefits:

³ Who forgiveth all thine iniquities; who healeth all thy diseases;

⁴ Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

⁵ Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

⁶ The Lord executeth righteousness and judgment for all that are oppressed.

⁷ He made known his ways unto Moses, his acts unto the children of Israel.

⁸ The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

⁹ He will not always chide: neither will he keep his anger for ever.

¹⁰ He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

¹¹ For as the heaven is high above the earth, so great is his mercy toward them that fear him.

¹² As far as the east is from the west, so far hath he removed our transgressions from us.

¹³ Like as a father pitieth his children, so the Lord pitieth them that fear him.

¹⁴ For he knoweth our frame; he remembereth that we are dust.

¹⁵ As for man, his days are as grass: as a flower of the field, so he flourisheth.

¹⁶ For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

¹⁷ But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

¹⁸ To such as keep his covenant, and to those that remember his commandments to do them.

¹⁹ The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

²⁰ Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

²¹ Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

²² Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.



Psalm 116 (KJV 117)

LAUDATE DOMINUM, omnes gentes; laudate eum, omnes populi.

² Quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in aeternum.



O PRAISE THE LORD, all ye nations: praise him, all ye people.
²For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord.



For Consecrating the Pen

Psalm 132 (KJV₁₃₃)

ECCE QUAM BONUM ET QUAM JUCUNDUM, HABITARE FRATRES IN UNUM!

²Sicut unguentum in capite, quod descendit in barbam, barbam Aaron, quod descendit in oram vestimenti ejus;

³sicut ros Hermon, qui descendit in montem Sion. Quoniam illic mandavit Dominus benedictionem, et vitam usque in saeculum.



BEHOLD, HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY!

²It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

³As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.



Psalm 116 (KJV 117)

LAUDATE DOMINUM, OMNES GENTES; LAUDATE EUM, OMNES POPULI.

²Quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in aeternum.



O PRAISE THE LORD, ALL YE NATIONS: PRAISE HIM, ALL YE PEOPLE.

²For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord.



For Consecrating Parchment

Psalm 71 (KJV 72)

DEUS, JUDICIUM TUUM REGI DA, et justitiam tuam filio regis; judicare populum tuum in justitia, et pauperes tuos in judicio.

³Suscipiant montes pacem populo, et colles justitiam.

⁴Judicabit pauperes populi, et salvos faciet filios pauperum, et humiliabit calumniatorem.

⁵Et permanebit cum sole, et ante lunam, in generatione et generationem.

⁶Descendet sicut pluvia in vellus, et sicut stillicidia stillantia super terram.

⁷Orietur in diebus ejus justitia, et abundantia pacis, donec auferatur luna.

⁸ Et dominabitur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum.

⁹ Coram illo procident AEthiopes, et inimici ejus terram lingent.

¹⁰ Reges Tharsis et insulae munera offerent; reges Arabum et Saba dona adducent:

¹¹ et adorabunt eum omnes reges terrae; omnes gentes servient ei.

¹² Quia liberabit pauperem a potente, et pauperem cui non erat adjutor.

¹³ Parcet pauperi et inopi, et animas pauperum salvas faciet.

¹⁴ Ex usuris et iniquitate redimet animas eorum, et honorabile nomen eorum coram illo.

¹⁵ Et vivet, et dabitur ei de auro Arabiae; et adorabunt de ipso semper, tota die benedicent ei.

¹⁶ Et erit firmamentum in terra in summis montium; superextolletur super Libanum fructus ejus, et florebunt de civitate sicut foenum terrae.

¹⁷ Sit nomen ejus benedictum in saecula; ante solem permanet nomen ejus. Et benedicentur in ipso omnes tribus terrae; omnes gentes magnificabunt eum.

¹⁸ Benedictus Dominus Deus Israel, qui facit mirabilia solus.

¹⁹ Et benedictum nomen majestatis ejus in aeternum, et replebitur majestate ejus omnis terra. Fiat, fiat.

²⁰ Defecerunt laudes David, filii Jesse.



GIVE THE KING THY JUDGMENTS, O God, and thy righteousness unto the king's son.

² He shall judge thy people with righteousness, and thy poor with judgment.

³ The mountains shall bring peace to the people, and the little hills, by righteousness.

⁴ He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

⁵ They shall fear thee as long as the sun and moon endure, throughout all generations.

⁶ He shall come down like rain upon the mown grass: as showers that water the earth.

⁷ In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

⁸ He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

⁹ They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

¹⁰ The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

¹¹ Yea, all kings shall fall down before him: all nations shall serve him.

¹² For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

¹³ He shall spare the poor and needy, and shall save the souls of the needy.

¹⁴ He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

¹⁵ And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

¹⁶ There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

¹⁷ His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

¹⁸ Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

¹⁹ And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

²⁰ The prayers of David the son of Jesse are ended.



Psalm 116 (KJV117)

LAUDATE DOMINUM, OMNES GENTES; LAUDATE EUM, OMNES POPULI.

²Quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in aeternum.



O PRAISE THE LORD, ALL YE NATIONS: PRAISE HIM, ALL YE PEOPLE.

²For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord.



Psalm 133 (KJV134)

ECCE NUNC BENEDICITE DOMINUM, omnes servi Domini: qui statis in domo Domini, in atriis domus Dei nostri.

²In noctibus extollite manus vestras in sancta, et benedicite Dominum.

³Benedicat te Dominus ex Sion, qui fecit caelum et terram.



BEHOLD, BLESS YE THE LORD, all ye servants of the Lord, which by night stand in the house of the Lord.

²Lift up your hands in the sanctuary, and bless the Lord.

³The Lord that made heaven and earth bless thee out of Zion.



Daniel 3:57
(The Song of the Three Children)

BENEDICITE, OMNIA OPERA DOMINI, DOMINO: laudate et
superexaltate eum in saecula.



BLESS THE LORD, ALL YOU WORKS OF THE LORD;
sing praise to him and highly exalt him forever.



For Consecrating Wax and Earth

Psalm 130 (KJV₁₃₁)

DOMINE, non est exaltatum cor meum, neque elati sunt oculi mei,
neque ambulavi in magnis, neque in mirabilibus super me.

² Si non humiliter sentiebam, sed exaltavi animam meam: sicut
ablactatus est super matre sua, ita retributio in anima mea.

³ Speret Israel in Domino, ex hoc nunc et usque in saeculum.



LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

² Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

³ Let Israel hope in the Lord from henceforth and forever.



Psalm 14 (KJV15)

DOMINE, quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo?

² Qui ingreditur sine macula, et operatur justitiam;

³ qui loquitur veritatem in corde suo: qui non egit dolum in lingua sua, nec fecit proximo suo malum, et opprobrium non accepit adversus proximos suos.

⁴ Ad nihilum deductus est in conspectu ejus malignus; timentes autem Dominum glorificat. Qui jurat proximo suo, et non decipit;

⁵ qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit: qui facit haec non movebitur in aeternum.



LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

² He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

³ He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

⁴ In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

⁵ He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.



Psalm 101 (KJV102)

DOMINE, EXAUDI ORATIONEM MEAM, ET CLAMOR MEUS AD TE VENIAT.

³ Non avertas faciem tuam a me: in quacumque die tribulor, inclina ad me aurem tuam; in quacumque die invocavero te, velociter exaudi me.

⁴ Quia defecerunt sicut fumus dies mei, et ossa mea sicut cremium aruerunt.

⁵ Percussus sum ut foenum, et aruit cor meum, quia oblitus sum comedere panem meum.

⁶ A voce gemitus mei adhaesit os meum carni meae.

⁷ Similis factus sum pellicano solitudinis; factus sum sicut nycticorax in domicilio.

⁸ Vigilavi, et factus sum sicut passer solitarius in tecto.

⁹ Tota die exprobrabant mihi inimici mei, et qui laudabant me adversum me iurabant:

¹⁰ quia cinerem tamquam panem manducabam, et potum meum cum fletu miscebam,

¹¹ a facie irae et indignationis tuae: quia elevans allisisti me.

¹² Dies mei sicut umbra declinaverunt, et ego sicut foenum arui.

¹³ Tu autem, Domine, in aeternum permanes, et memoriale tuum in generationem et generationem.

¹⁴ Tu exsurgens misereberis Sion, quia tempus miserendi ejus, quia venit tempus:

¹⁵ quoniam placuerunt servis tuis lapides ejus, et terrae ejus miserebuntur.

¹⁶ Et timebunt gentes nomen tuum, Domine, et omnes reges terrae gloriam tuam:

¹⁷ quia aedificavit Dominus Sion, et videbitur in gloria sua.

¹⁸ Respexit in orationem humilium et non sprexit precem eorum.

¹⁹ Scribantur haec in generatione altera, et populus qui creabitur laudabit Dominum.

²⁰ Quia prospexit de excelso sancto suo; Dominus de caelo in terram aspexit:

²¹ ut audiret gemitus compeditorum; ut solveret filios interemptorum:

²² ut annuntient in Sion nomen Domini, et laudem ejus in Jerusalem:

²³ in conveniendo populos in unum, et reges, ut serviant Domino.

²⁴ Respondit ei in via virtutis suae: Paucitatem dierum meorum nuntia mihi:

²⁵ ne revoces me in dimidio dierum meorum, in generationem et generationem anni tui.

²⁶ Initio tu, Domine, terram fundasti, et opera manuum tuarum sunt caeli.

²⁷ Ipsi peribunt, tu autem permanes; et omnes sicut vestimentum veterascent. Et sicut opertorium mutabis eos, et mutabuntur;

²⁸ tu autem idem ipse es, et anni tui non deficient.

²⁹ Filii servorum tuorum habitabunt, et semen eorum in saeculum dirigetur.



HEAR MY PRAYER, O LORD, AND LET MY CRY COME UNTO THEE.

² Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.

- ³ For my days are consumed like smoke, and my bones are burned as an hearth.
- ⁴ My heart is smitten, and withered like grass; so that I forget to eat my bread.
- ⁵ By reason of the voice of my groaning my bones cleave to my skin.
- ⁶ I am like a pelican of the wilderness: I am like an owl of the desert.
- ⁷ I watch, and am as a sparrow alone upon the house top.
- ⁸ Mine enemies reproach me all the day; and they that are mad against me are sworn against me.
- ⁹ For I have eaten ashes like bread, and mingled my drink with weeping.
- ¹⁰ Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.
- ¹¹ My days are like a shadow that declineth; and I am withered like grass.
- ¹² But thou, O Lord, shall endure for ever; and thy remembrance unto all generations.
- ¹³ Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.
- ¹⁴ For thy servants take pleasure in her stones, and favour the dust thereof.
- ¹⁵ So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.
- ¹⁶ When the Lord shall build up Zion, he shall appear in his glory.
- ¹⁷ He will regard the prayer of the destitute, and not despise their prayer.
- ¹⁸ This shall be written for the generation to come: and the people which shall be created shall praise the Lord.
- ¹⁹ For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth;
- ²⁰ To hear the groaning of the prisoner; to loose those that are appointed to death;
- ²¹ To declare the name of the Lord in Zion, and his praise in Jerusalem;

²² When the people are gathered together, and the kingdoms, to serve the Lord.

²³ He weakened my strength in the way; he shortened my days.

²⁴ I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

²⁵ Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

²⁶ They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

²⁷ But thou art the same, and thy years shall have no end.

²⁸ The children of thy servants shall continue, and their seed shall be established before thee.



Psalm 8

DOMINE, DOMINUS NOSTER, quam admirabile est nomen tuum in universa terra! quoniam elevata est magnificentia tua super caelos.

³ Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum et ultorem.

⁴ Quoniam videbo caelos tuos, opera digitorum tuorum, lunam et stellae quae tu fundasti.

⁵ Quid est homo, quod memor es ejus? aut filius hominis, quoniam visitas eum?

⁶ Minuisti eum paulominus ab angelis; gloria et honore coronasti eum;

⁷ et constituisti eum super opera manuum tuarum.

⁸ Omnia subjecisti sub pedibus ejus, oves et boves universas, insuper et pecora campi,

⁹ volucres caeli, et pisces maris qui perambulant semitas maris.

¹⁰ Domine, Dominus noster, quam admirabile est nomen tuum in universa terra!



O LORD, OUR LORD, how excellent is thy name in all the earth!
who hast set thy glory above the heavens.

² Out of the mouth of babes and sucklings hast thou ordained
strength because of thine enemies, that thou mightest still the
enemy and the avenger.

³ When I consider thy heavens, the work of thy fingers, the moon
and the stars, which thou hast ordained;

⁴ What is man, that thou art mindful of him? and the son of man,
that thou visitest him?

⁵ For thou hast made him a little lower than the angels, and hast
crowned him with glory and honour.

⁶ Thou madest him to have dominion over the works of thy hands;
thou hast put all things under his feet:

⁷ All sheep and oxen, yea, and the beasts of the field;

⁸ The fowl of the air, and the fish of the sea, and whatsoever
passeth through the paths of the seas.

⁹ O Lord our Lord, how excellent is thy name in all the earth!



Psalm 83 (KJV84)

QUAM DILECTA TABERNACULA TUA, DOMINE VIRTUTUM!

³ Concupiscit, et deficit anima mea in atria Domini; cor meum et
caro mea exsultaverunt in Deum vivum.

⁴ Etenim passer invenit sibi domum, et turtur nidum sibi, ubi ponat
pullos suos: altaria tua, Domine virtutum, rex meus, et Deus meus.

⁵ Beati qui habitant in domo tua, Domine; in saecula saeculorum
laudabunt te.

⁶ Beatus vir cujus est auxilium abs te: ascensiones in corde suo disposuit,

⁷ in valle lacrimarum, in loco quem posuit.

⁸ Etenim benedictionem dabit legislator; ibunt de virtute in virtutem: videbitur Deus deorum in Sion.

⁹ Domine Deus virtutum, exaudi orationem meam; auribus percipe, Deus Jacob.

¹⁰ Protector noster, aspice, Deus, et respice in faciem christi tui.

¹¹ Quia melior est dies una in atriis tuis super millia; elegi abjectus esse in domo Dei mei magis quam habitare in tabernaculis peccatorum.

¹² Quia misericordiam et veritatem diligit Deus: gratiam et gloriam dabit Dominus.

¹³ Non privabit bonis eos qui ambulant in innocentia: Domine virtutum, beatus homo qui sperat in te.



HOW AMIABLE ARE THY TABERNACLES, O LORD OF HOSTS!

² My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

³ Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

⁴ Blessed are they that dwell in thy house: they will be still praising thee. Selah.

⁵ Blessed is the man whose strength is in thee; in whose heart are the ways of them.

⁶ Who passing through the valley of Baca make it a well; the rain also filleth the pools.

⁷ They go from strength to strength, every one of them in Zion appeareth before God.

⁸ O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

⁹ Behold, O God our shield, and look upon the face of thine anointed.

¹⁰ For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

¹¹ For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

¹² O Lord of hosts, blessed is the man that trusteth in thee.



Psalm 67 (KJV 68)

EXSURGAT DEUS, et dissipentur inimici ejus; et fugiant qui oderunt eum a facie ejus.

³ Sicut deficit fumus, deficient; sicut fluit cera a facie ignis, sic pereant peccatores a facie Dei.

⁴ Et justi epulentur, et exsultent in conspectu Dei, et delectentur in laetitia.

⁵ Cantate Deo; psalmum dicite nomini ejus: iter facite ei qui ascendit super occasum. Dominus nomen illi; exsultate in conspectu ejus. Turbabuntur a facie ejus,

⁶ patris orphanorum, et judicis viduarum; Deus in loco sancto suo.

⁷ Deus qui inhabitare facit unius moris in domo; qui educit vinctos in fortitudine, similiter eos qui exasperant, qui habitant in sepulchris.

⁸ Deus, cum egredereris in conspectu populi tui, cum pertransires in deserto,

⁹ terra mota est, etenim caeli distillaverunt, a facie Dei Sinai, a facie Dei Israel.

¹⁰ Pluviam voluntariam segregabis, Deus, haereditati tuae; et infirmata est, tu vero perfecisti eam.

¹¹ Animalia tua habitabunt in ea; parasti in dulcedine tua pauperi, Deus.

¹² Dominus dabit verbum evangelizantibus, virtute multa.

- ¹³ Rex virtutum dilecti, dilecti; et speciei domus dividere spolia.
- ¹⁴ Si dormiatis inter medios cleros, pennae columbae deargentatae, et posteriora dorsi ejus in pallore auri.
- ¹⁵ Dum discernit caelestis reges super eam, nive dealbabuntur in Selmon.
- ¹⁶ Mons Dei, mons pinguis: mons coagulatus, mons pinguis.
- ¹⁷ Ut quid suspicamini, montes coagulatos? mons in quo beneplacitum est Deo habitare in eo; etenim Dominus habitabit in finem.
- ¹⁸ Currus Dei decem millibus multiplex, millia laetantium; Dominus in eis in Sina, in sancto.
- ¹⁹ Ascendisti in altum, cepisti captivitatem, accepisti dona in hominibus; etenim non credentes inhabitare Dominum Deum.
- ²⁰ Benedictus Dominus die quotidie: prosperum iter faciet nobis Deus salutarium nostrorum.
- ²¹ Deus noster, Deus salvos faciendi; et Domini, Domini exitus mortis.
- ²² Verumtamen Deus confringet capita inimicorum suorum, verticem capilli perambulantium in delictis suis.
- ²³ Dixit Dominus: Ex Basan convertam, convertam in profundum maris:
- ²⁴ ut intingatur pes tuus in sanguine; lingua canum tuorum ex inimicis, ab ipso.
- ²⁵ Viderunt ingressus tuos, Deus, ingressus Dei mei, regis mei, qui est in sancto.
- ²⁶ Praevenue runt principes conjuncti psallentibus, in medio juvenicularum tympanistriarum.
- ²⁷ In ecclesiis benedicite Deo Domino de fontibus Israel.
- ²⁸ Ibi Benjamin adolescentulus, in mentis excessu; principes Juda, duces eorum; principes Zabulon, principes Nephthali.
- ²⁹ Manda, Deus, virtuti tuae; confirma hoc, Deus, quod operatus es in nobis.
- ³⁰ A templo tuo in Jerusalem, tibi offerent reges munera.
- ³¹ Increpa feras arundinis; congregatio taurorum in vaccis populorum: ut excludant eos qui probati sunt argento. Dissipa gentes quae bella volunt.

³² Venient legati ex AEgypto; AEthiopia praeueniet manus ejus Deo.

³³ Regna terrae, cantate Deo; psallite Domino; psallite Deo.

³⁴ Qui ascendit super caelum caeli, ad orientem: ecce dabit voci suae vocem virtutis.

³⁵ Date gloriam Deo super Israel; magnificentia ejus et virtus ejus in nubibus.

³⁶ Mirabilis Deus in sanctis suis; Deus Israel ipse dabit virtutem et fortitudinem plebi suae. Benedictus Deus!



LET GOD ARISE, let his enemies be scattered: let them also that hate him flee before him.

2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name Jah, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

6 God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The Lord gave the word: great was the company of those that published it.

12 Kings of armies did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was white as snow in Salmon.

15 The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.

16 Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

19 Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.

20 He that is our God is the God of salvation; and unto God the Lord belong the issues from death.

21 But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

22 The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:

23 That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

26 Bless ye God in the congregations, even the Lord, from the fountain of Israel.

27 There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

35 O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.



Psalm 49 (KJV50)

DEUS DEORUM DOMINUS LOCUTUS EST, ET VOCAVIT TERRAM A SOLIS ORTU USQUE AD OCCASUM.

² Ex Sion species decoris ejus:

³ Deus manifeste veniet; Deus noster, et non silebit. Ignis in conspectu ejus exardescet; et in circuitu ejus tempestas valida.

⁴ Advocabit caelum desursum, et terram, discernere populum suum.

⁵ Congregate illi sanctos ejus, qui ordinant testamentum ejus super sacrificia.

⁶ Et annuntiabunt caeli justitiam ejus, quoniam Deus judex est.

⁷ Audi, populus meus, et loquar; Israel, et testificabor tibi: Deus, Deus tuus ego sum.

⁸ Non in sacrificiis tuis arguam te; holocausta autem tua in conspectu meo sunt semper.

- ⁹ Non accipiam de domo tua vitulos, neque de gregibus tuis hircos:
¹⁰ quoniam meae sunt omnes ferae silvarum, jumenta in montibus, et boves.
¹¹ Cognovi omnia volatilia caeli, et pulchritudo agri mecum est.
¹² Si esuriero, non dicam tibi: meus est enim orbis terrae et plenitudo ejus.
¹³ Numquid manducabo carnes taurorum? aut sanguinem hircorum potabo?
¹⁴ Immola Deo sacrificium laudis, et redde Altissimo vota tua.
¹⁵ Et invoca me in die tribulationis: eruam te, et honorificabis me.
¹⁶ Peccatori autem dixit Deus: Quare tu enarras justitias meas? et assumis testamentum meum per os tuum?
¹⁷ Tu vero odisti disciplinam, et projecisti sermones meos retrorsum.
¹⁸ Si videbas furem, currebas cum eo; et cum adulteris portionem tuam ponebas.
¹⁹ Os tuum abundavit malitia, et lingua tua concinnabat dolos.
²⁰ Sedens adversus fratrem tuum loquebaris, et adversus filium matris tuae ponebas scandalum.
²¹ Haec fecisti, et tacui. Existimasti inique quod ero tui similis: arguam te, et statuam contra faciem tuam.
²² Intelligite haec, qui obliviscimini Deum, nequando rapiat, et non sit qui eripiat.
²³ Sacrificium laudis honorificabit me, et illic iter quo ostendam illi salutare Dei.



THE MIGHTY GOD, EVEN THE LORD, HATH SPOKEN, AND CALLED THE EARTH FROM THE RISING OF THE SUN UNTO THE GOING DOWN THEREOF.

- ² Out of Zion, the perfection of beauty, God hath shined.
³ Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.
⁴ He shall call to the heavens from above, and to the earth, that he may judge his people.

⁵ Gather my saints together unto me; those that have made a covenant with me by sacrifice.

⁶ And the heavens shall declare his righteousness: for God is judge himself. Selah.

⁷ Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

⁸ I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.

⁹ I will take no bullock out of thy house, nor he goats out of thy folds.

¹⁰ For every beast of the forest is mine, and the cattle upon a thousand hills.

¹¹ I know all the fowls of the mountains: and the wild beasts of the field are mine.

¹² If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

¹³ Will I eat the flesh of bulls, or drink the blood of goats?

¹⁴ Offer unto God thanksgiving; and pay thy vows unto the most High:

¹⁵ And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

¹⁶ But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

¹⁷ Seeing thou hatest instruction, and casteth my words behind thee.

¹⁸ When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

¹⁹ Thou givest thy mouth to evil, and thy tongue frameth deceit.

²⁰ Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

²¹ These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

²² Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

³ Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.



Psalm 53 (KJV 54)

DEUS, IN NOMINE TUO SALVUM ME FAC, et in virtute tua judica me.

⁴ Deus, exaudi orationem meam; auribus percipe verba oris mei.

⁵ Quoniam alieni insurrexerunt adversum me, et fortes quaesierunt animam meam, et non proposuerunt Deum ante conspectum suum.

⁶ Ecce enim Deus adjuvat me, et Dominus susceptor est animae meae.

⁷ Averte mala inimicis meis; et in veritate tua disperde illos.

⁸ Voluntarie sacrificabo tibi, et confitebor nomini tuo, Domine, quoniam bonum est.

⁹ Quoniam ex omni tribulatione eripuisti me, et super inimicos meos despexit oculus meus.



SAVE ME, O GOD, BY THY NAME, and judge me by thy strength.

² Hear my prayer, O God; give ear to the words of my mouth.

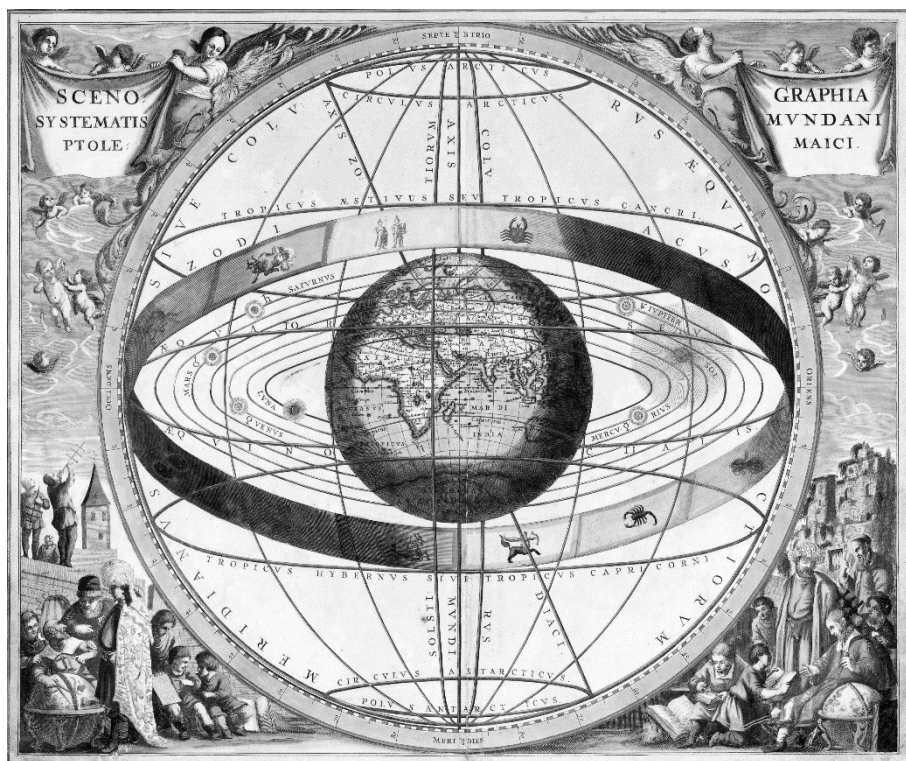
³ For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

⁴ Behold, God is mine helper: the Lord is with them that uphold my soul.

⁵ He shall reward evil unto mine enemies: cut them off in thy truth.

⁶ I will freely sacrifice unto thee: I will praise thy name, O Lord; for it is good.

⁷ For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.



From *Harmonia Macrocosmica* (1661) by Andreas Cellarius

Psalm 71 (KJV 72)

DEUS, JUDICIUM TUUM REGI DA, et justitiam tuam filio regis; judicare populum tuum in justitia, et pauperes tuos in judicio.

³ Suscipiant montes pacem populo, et colles justitiam.

⁴ Judicabit pauperes populi, et salvos faciet filios pauperum, et humiliabit calumniatorem.

⁵ Et permanebit cum sole, et ante lunam, in generatione et generationem.

⁶ Descendet sicut pluvia in vellus, et sicut stillicidia stillantia super terram.

⁷ Orietur in diebus ejus justitia, et abundantia pacis, donec auferatur luna.

⁸ Et dominabitur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum.

⁹ Coram illo procident AEthiopes, et inimici ejus terram lingent.

¹⁰ Reges Tharsis et insulae munera offerent; reges Arabum et Saba dona adducent:

¹¹ et adorabunt eum omnes reges terrae; omnes gentes servient ei.

¹² Quia liberabit pauperem a potente, et pauperem cui non erat adjutor.

¹³ Parcet pauperi et inopi, et animas pauperum salvas faciet.

¹⁴ Ex usuris et iniquitate redimet animas eorum, et honorabile nomen eorum coram illo.

¹⁵ Et vivet, et dabitur ei de auro Arabiae; et adorabunt de ipso semper, tota die benedicent ei.

¹⁶ Et erit firmamentum in terra in summis montium; superextolletur super Libanum fructus ejus, et florebunt de civitate sicut foenum terrae.

¹⁷ Sit nomen ejus benedictum in saecula; ante solem permanet nomen ejus. Et benedicentur in ipso omnes tribus terrae; omnes gentes magnificabunt eum.

¹⁸ Benedictus Dominus Deus Israel, qui facit mirabilia solus.

¹⁹ Et benedictum nomen majestatis ejus in aeternum, et replebitur majestate ejus omnis terra. Fiat, fiat.

²⁰ Defecerunt laudes David, filii Jesse.



GIVE THE KING THY JUDGMENTS, O God, and thy righteousness unto the king's son.

² He shall judge thy people with righteousness, and thy poor with judgment.

³ The mountains shall bring peace to the people, and the little hills, by righteousness.

⁴ He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

⁵ They shall fear thee as long as the sun and moon endure, throughout all generations.

⁶ He shall come down like rain upon the mown grass: as showers that water the earth.

⁷ In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

⁸ He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

⁹ They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

¹⁰ The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

¹¹ Yea, all kings shall fall down before him: all nations shall serve him.

¹² For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

¹³ He shall spare the poor and needy, and shall save the souls of the needy.

¹⁴ He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

¹⁵ And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

¹⁶ There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

¹⁷ His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

¹⁸ Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

¹⁹ And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

²⁰ The prayers of David the son of Jesse are ended.



Psalm 132 (KJV133)

ECCE QUAM BONUM ET QUAM JUCUNDUM, HABITARE FRATRES IN UNUM!

² Sicut unguentum in capite, quod descendit in barbam, barbam Aaron, quod descendit in oram vestimenti ejus;

³ sicut ros Hermon, qui descendit in montem Sion. Quoniam illic mandavit Dominus benedictionem, et vitam usque in saeculum.



BEHOLD, HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY!

² It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

³ As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.



Psalm 113 (KJV114)

IN EXITU ISRAEL DE AEGYPTO, DOMUS JACOB DE POPULO BARBARO,

² facta est Judaea sanctificatio ejus; Israel potestas ejus.

³ Mare vidit, et fugit; Jordanis conversus est retrorsum.

⁴ Montes exsultaverunt ut arietes, et colles sicut agni ovium.

⁵ Quid est tibi, mare, quod fugisti? et tu, Jordanis, quia conversus es retrorsum?

⁶ montes, exsultastis sicut arietes? et colles, sicut agni ovium?

- ⁷ A facie Domini mota est terra, a facie Dei Jacob:
⁸ qui convertit petram in stagna aquarum, et rupem in fontes aquarum.
⁹ Non nobis, Domine, non nobis, sed nomini tuo da gloriam:
¹⁰ super misericordia tua et veritate tua; nequando dicant gentes: Ubi est Deus eorum?
¹¹ Deus autem noster in caelo; omnia quaecumque voluit fecit.
¹² Simulacra gentium argentum et aurum, opera manuum hominum.
¹³ Os habent, et non loquentur; oculos habent, et non videbunt.
¹⁴ Aures habent, et non audient; nares habent, et non odorabunt.
¹⁵ Manus habent, et non palpabunt; pedes habent, et non ambulabunt; non clamabunt in gutture suo.
¹⁶ Similes illis fiant qui faciunt ea, et omnes qui confidunt in eis.
¹⁷ Domus Israel speravit in Domino; adiutor eorum et protector eorum est.
¹⁸ Domus Aaron speravit in Domino; adiutor eorum et protector eorum est.
¹⁹ Qui timent Dominum speraverunt in Domino; adiutor eorum et protector eorum est.
²⁰ Dominus memor fuit nostri, et benedixit nobis. Benedixit domui Israel; benedixit domui Aaron.
²¹ Benedixit omnibus qui timent Dominum, pusillis cum maioribus.
²² Adjiciat Dominus super vos, super vos et super filios vestros.
²³ Benedicti vos a Domino, qui fecit caelum et terram.
²⁴ Caelum caeli Domino; terram autem dedit filiis hominum.
²⁵ Non mortui laudabunt te, Domine, neque omnes qui descendunt in infernum:
²⁶ sed nos qui vivimus, benedicimus Domino, ex hoc nunc et usque in saeculum.



IN CONVERTENDO DOMINUS CAPTIVITATEM SION, FACTI SUMUS
SICUT CONSOLATI.

²Tunc repletum est gaudio os nostrum, et lingua nostra
exultatione. Tunc dicent inter gentes: Magnificavit Dominus
facere cum eis.

³Magnificavit Dominus facere nobiscum; facti sumus laetantes.

⁴Converte, Domine, captivitatem nostram, sicut torrens in austro.

⁵Qui seminant in lacrimis, in exultatione metent.

⁶Euntes ibant et flebant, mittentes semina sua. Venientes autem
venient cum exultatione, portantes manipulos suos.



WHEN THE LORD TURNED AGAIN THE CAPTIVITY OF ZION, WE
WERE LIKE THEM THAT DREAM.

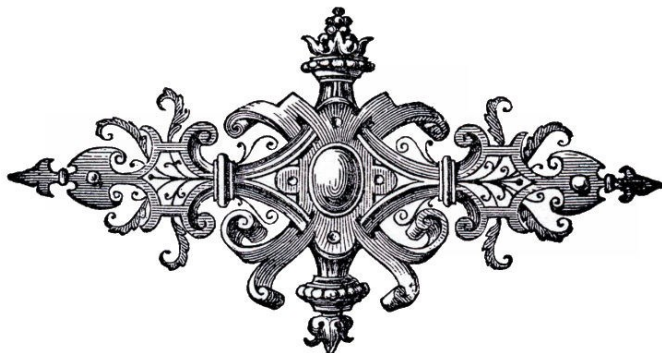
²Then was our mouth filled with laughter, and our tongue with
singing: then said they among the heathen, The Lord hath done
great things for them.

³The Lord hath done great things for us; whereof we are glad.

⁴Turn again our captivity, O Lord, as the streams in the south.

⁵They that sow in tears shall reap in joy.

⁶He that goeth forth and weepeth, bearing precious seed, shall
doubtless come again with rejoicing, bringing his sheaves with
him.



IN FINEM, PRO FILIIS CORE. PSALMUS.

² Omnes gentes, plaudite manibus; jubilate Deo in voce exsultationis:

³ quoniam Dominus excelsus, terribilis, rex magnus super omnem terram.

⁴ Subjecit populos nobis, et gentes sub pedibus nostris.

⁵ Elegit nobis haereditatem suam; speciem Jacob quam dilexit.

⁶ Ascendit Deus in jubilo, et Dominus in voce tubae.

⁷ Psallite Deo nostro, psallite; psallite regi nostro, psallite:

⁸ quoniam rex omnis terrae Deus, psallite sapienter.

⁹ Regnabit Deus super gentes; Deus sedet super sedem sanctam suam.

¹⁰ Principes populorum congregati sunt cum Deo Abraham, quoniam dii fortes terrae vehementer elevati sunt.



O CLAP YOUR HANDS, ALL YE PEOPLE; shout unto God with the voice of triumph.

2 For the Lord most high is terrible; he is a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout, the Lord with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.



Psalm 45 (KJV 46)

DEUS NOSTER REFUGIUM ET VIRTUS; ADJUTOR IN TRIBULATIONIBUS QUAE INVENERUNT NOS NIMIS.

³ Propterea non timebimus dum turbabitur terra, et transferentur montes in cor maris.

⁴ Sonuerunt, et turbatae sunt aquae eorum; conturbati sunt montes in fortitudine ejus.

⁵ Fluminis impetus laetificat civitatem Dei: sanctificavit tabernaculum suum Altissimus.

⁶ Deus in medio ejus, non commovebitur; adjuvabit eam Deus mane diluculo.

⁷ Conturbatae sunt gentes, et inclinata sunt regna: dedit vocem suam, mota est terra.

⁸ Dominus virtutum nobiscum; susceptor noster Deus Jacob.

⁹ Venite, et videte opera Domini, quae posuit prodigia super terram,

¹⁰ auferens bella usque ad finem terrae. Arcum conteret, et confringet arma, et scuta comburet igni.

¹¹ Vacate, et videte quoniam ego sum Deus; exaltabor in gentibus, et exaltabor in terra.

¹² Dominus virtutum nobiscum; susceptor noster Deus Jacob.



GOD IS OUR REFUGE AND STRENGTH, A VERY PRESENT HELP IN TROUBLE.

² Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

³ Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

⁴ There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

⁵ God is in the midst of her; she shall not be moved: God shall help her, and that right early.

⁶ The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

⁷ The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

⁸ Come, behold the works of the Lord, what desolations he hath made in the earth.

⁹ He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

¹⁰ Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

¹¹ The Lord of hosts is with us; the God of Jacob is our refuge. Selah.



Psalm 21 (KJV 22)

DEUS, DEUS MEUS, RESPICE IN ME: quare me dereliquisti? longe a salute mea verba delictorum meorum.

³ Deus meus, clamabo per diem, et non exaudies; et nocte, et non ad insipientiam mihi.

⁴ Tu autem in sancto habitas, laus Israel.

⁵ In te speraverunt patres nostri; speraverunt, et liberasti eos.

- ⁶ Ad te clamaverunt, et salvi facti sunt; in te speraverunt, et non sunt confusi.
- ⁷ Ego autem sum vermis, et non homo; opprobrium hominum, et abjectio plebis.
- ⁸ Omnes videntes me deriserunt me; locuti sunt labiis, et moverunt caput.
- ⁹ Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum.
- ¹⁰ Quoniam tu es qui extraxisti me de ventre, spes mea ab uberibus matris meae.
- ¹¹ In te projectus sum ex utero; de ventre matris meae Deus meus es tu:
- ¹² ne discesseris a me, quoniam tribulatio proxima est, quoniam non est qui adjuvet.
- ¹³ Circumdederunt me vituli multi; tauri pingues obsederunt me.
- ¹⁴ Aperuerunt super me os suum, sicut leo rapiens et rugiens.
- ¹⁵ Sicut aqua effusus sum, et dispersa sunt omnia ossa mea: factum est cor meum tamquam cera liquescens in medio ventris mei.
- ¹⁶ Aruit tamquam testa virtus mea, et lingua mea adhaesit faucibus meis; et in pulverem mortis deduxisti me.
- ¹⁷ Quoniam circumdederunt me canes multi; concilium malignantium obsedit me. Foderunt manus meas et pedes meos;
- ¹⁸ dinumeraverunt omnia ossa mea. Ipsi vero consideraverunt et inspexerunt me.
- ¹⁹ Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.
- ²⁰ Tu autem, Domine, ne elongaveris auxilium tuum a me; ad defensionem meam conspice.
- ²¹ Erue a framea, Deus, animam meam, et de manu canis unicam meam.
- ²² Salva me ex ore leonis, et a cornibus unicornium humilitatem meam.
- ²³ Narrabo nomen tuum fratribus meis; in medio ecclesiae laudabo te.
- ²⁴ Qui timetis Dominum, laudate eum; universum semen Jacob, glorificate eum.

²⁵ Timeat eum omne semen Israel, quoniam non sprexit, neque despexit deprecationem pauperis, nec avertit faciem suam a me: et cum clamarem ad eum, exaudivit me.

²⁶ Apud te laus mea in ecclesia magna; vota mea reddam in conspectu timentium eum.

²⁷ Edent pauperes, et saturabuntur, et laudabunt Dominum qui requirunt eum: vivent corda eorum in saeculum saeculi.

²⁸ Reminiscentur et convertentur ad Dominum universi fines terrae; et adorabunt in conspectu ejus universae familiae gentium:

²⁹ quoniam Domini est regnum, et ipse dominabitur gentium.

³⁰ Manducaverunt et adoraverunt omnes pingues terrae; in conspectu ejus cadent omnes qui descendunt in terram.

³¹ Et anima mea illi vivet; et semen meum serviet ipsi.

³² Annuntiabitur Domino generatio ventura; et annuntiabunt caeli justitiam ejus populo qui nascetur, quem fecit Dominus.



MY GOD, MY GOD, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

² O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent.

³ But thou art holy, O thou that inhabitest the praises of Israel.

⁴ Our fathers trusted in thee: they trusted, and thou didst deliver them.

⁵ They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

⁶ But I am a worm, and no man; a reproach of men, and despised of the people.

⁷ All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

⁸ He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.

⁹ But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.

- ¹⁰ I was cast upon thee from the womb: thou art my God from my mother's belly.
- ¹¹ Be not far from me; for trouble is near; for there is none to help.
- ¹² Many bulls have compassed me: strong bulls of Bashan have beset me round.
- ¹³ They gaped upon me with their mouths, as a ravening and a roaring lion.
- ¹⁴ I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.
- ¹⁵ My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.
- ¹⁶ For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.
- ¹⁷ I may tell all my bones: they look and stare upon me.
- ¹⁸ They part my garments among them, and cast lots upon my vesture.
- ¹⁹ But be not thou far from me, O Lord: O my strength, haste thee to help me.
- ²⁰ Deliver my soul from the sword; my darling from the power of the dog.
- ²¹ Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.
- ²² I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.
- ²³ Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.
- ²⁴ For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.
- ²⁵ My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.
- ²⁶ The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever.
- ²⁷ All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.
- ²⁸ For the kingdom is the Lord's: and he is the governor among the nations.

²⁹ All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

³⁰ A seed shall serve him; it shall be accounted to the Lord for a generation.

³¹ They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.



Psalm 50 (KJV51)

MISERERE MEI, DEUS, secundum magnam misericordiam tuam; et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

⁴ Amplius lava me ab iniquitate mea, et a peccato meo munda me.

⁵ Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

⁶ Tibi soli peccavi, et malum coram te feci; ut justificeris in sermonibus tuis, et vincas cum judicaris.

⁷ Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.

⁸ Ecce enim veritatem dilexisti; incerta et occulta sapientiae tuae manifestasti mihi.

⁹ Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

¹⁰ Auditui meo dabis gaudium et laetitiam, et exsultabunt ossa humiliata.

¹¹ Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

¹² Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

¹³ Ne projicias me a facie tua, et spiritum sanctum tuum ne auferas a me.

¹⁴ Redde mihi laetitiam salutaris tui, et spiritu principali confirma me.

¹⁵ Docebo iniquos vias tuas, et impii ad te convertentur.

¹⁶ Libera me de sanguinibus, Deus, Deus salutis meae, et exsultabit lingua mea iustitiam tuam.

¹⁷ Domine, labia mea aperies, et os meum annuntiabit laudem tuam.

¹⁸ Quoniam si voluisses sacrificium, dedissem utique; holocaustis non delectaberis.

¹⁹ Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum, Deus, non despicies.

²⁰ Benigne fac, Domine, in bona voluntate tua Sion, ut aedificentur muri Jerusalem.

²¹ Tunc acceptabis sacrificium iustitiae, oblationes et holocausta; tunc imponent super altare tuum vitulos.



HAVE MERCY UPON ME, O GOD, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

² Wash me thoroughly from mine iniquity, and cleanse me from my sin.

³ For I acknowledge my transgressions: and my sin is ever before me.

⁴ Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

⁵ Behold, I was shapen in iniquity; and in sin did my mother conceive me.

⁶ Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

⁷ Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

⁸ Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

⁹ Hide thy face from my sins, and blot out all mine iniquities.

- ¹⁰ Create in me a clean heart, O God; and renew a right spirit within me.
- ¹¹ Cast me not away from thy presence; and take not thy holy spirit from me.
- ¹² Restore unto me the joy of thy salvation; and uphold me with thy free spirit.
- ¹³ Then will I teach transgressors thy ways; and sinners shall be converted unto thee.
- ¹⁴ Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.
- ¹⁵ O Lord, open thou my lips; and my mouth shall shew forth thy praise.
- ¹⁶ For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.
- ¹⁷ The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.
- ¹⁸ Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.
- ¹⁹ Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.



Psalm 129 (KJV130)

DE PROFUNDIS CLAMAVI AD TE, DOMINE;

- ² Domine, exaudi vocem meam. Fiant aures tuae intendentes in vocem deprecationis meae.
- ³ Si iniquitates observaveris, Domine, Domine, quis sustinebit?
- ⁴ Quia apud te propitiatio est; et propter legem tuam sustinui te, Domine. Sustinuit anima mea in verbo ejus:
- ⁵ speravit anima mea in Domino.
- ⁶ A custodia matutina usque ad noctem, speret Israel in Domino.

⁷ Quia apud Dominum misericordia, et copiosa apud eum redemptio.

⁸ Et ipse redimet Israel ex omnibus iniquitatibus ejus.



OUT OF THE DEPTHS HAVE I CRIED UNTO THEE, O LORD.

² Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

³ If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

⁴ But there is forgiveness with thee, that thou mayest be feared.

⁵ I wait for the Lord, my soul doth wait, and in his word do I hope.

⁶ My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

⁷ Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

⁸ And he shall redeem Israel from all his iniquities.



Psalm 138 (KJV139)

DOMINE, PROBASTI ME, ET COGNOVISTI ME;

² tu cognovisti sessionem meam et resurrectionem meam.

³ Intellexisti cogitationes meas de longe; semitam meam et funiculum meum investigasti:

⁴ et omnes vias meas praevidisti, quia non est sermo in lingua mea.

⁵ Ecce, Domine, tu cognovisti omnia, novissima et antiqua. Tu formasti me, et posuisti super me manum tuam.

⁶ Mirabilis facta est scientia tua ex me; confortata est, et non potero ad eam.

⁷ Quo ibo a spiritu tuo? et quo a facie tua fugiam?

- ⁸ Si ascendero in caelum, tu illic es; si descendero in infernum, ades.
- ⁹ Si sumpsero pennas meas diluculo, et habitavero in extremis maris,
- ¹⁰ etenim illuc manus tua deducet me, et tenebit me dextera tua.
- ¹¹ Et dixi: Forsitan tenebrae conculcabunt me; et nox illuminatio mea in deliciis meis.
- ¹² Quia tenebrae non obscurabuntur a te, et nox sicut dies illuminabitur: sicut tenebrae ejus, ita et lumen ejus.
- ¹³ Quia tu possedisti renes meos; suscepisti me de utero matris meae.
- ¹⁴ Confitebor tibi, quia terribiliter magnificatus es; mirabilia opera tua, et anima mea cognoscit nimis.
- ¹⁵ Non est occultatum os meum a te, quod fecisti in occulto; et substantia mea in inferioribus terrae.
- ¹⁶ Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur. Dies formabuntur, et nemo in eis.
- ¹⁷ Mihi autem nimis honorificati sunt amici tui, Deus; nimis confortatus est principatus eorum.
- ¹⁸ Dinumerabo eos, et super arenam multiplicabuntur. Exsurrexi, et adhuc sum tecum.
- ¹⁹ Si occideris, Deus, peccatores, viri sanguinum, declinate a me:
- ²⁰ quia dicitis in cogitatione: Accipient in vanitate civitates tuas.
- ²¹ Nonne qui oderunt te, Domine, oderam, et super inimicos tuos tabescebam?
- ²² Perfecto odio oderam illos, et inimici facti sunt mihi.
- ²³ Proba me, Deus, et scito cor meum; interroga me, et cognosce semitas meas.
- ²⁴ Et vide si via iniquitatis in me est, et deduc me in via aeterna.



O LORD, THOU HAST SEARCHED ME, AND KNOWN ME.

² Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

³ Thou compassest my path and my lying down, and art acquainted with all my ways.

- ⁴ For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.
- ⁵ Thou hast beset me behind and before, and laid thine hand upon me.
- ⁶ Such knowledge is too wonderful for me; it is high, I cannot attain unto it.
- ⁷ Whither shall I go from thy spirit? or whither shall I flee from thy presence?
- ⁸ If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.
- ⁹ If I take the wings of the morning, and dwell in the uttermost parts of the sea;
- ¹⁰ Even there shall thy hand lead me, and thy right hand shall hold me.
- ¹¹ If I say, Surely the darkness shall cover me; even the night shall be light about me.
- ¹² Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.
- ¹³ For thou hast possessed my reins: thou hast covered me in my mother's womb.
- ¹⁴ I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.
- ¹⁵ My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.
- ¹⁶ Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.
- ¹⁷ How precious also are thy thoughts unto me, O God! how great is the sum of them!
- ¹⁸ If I should count them, they are more in number than the sand: when I awake, I am still with thee.
- ¹⁹ Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.
- ²⁰ For they speak against thee wickedly, and thine enemies take thy name in vain.
- ²¹ Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?

²² I hate them with perfect hatred: I count them mine enemies.

²³ Search me, O God, and know my heart: try me, and know my thoughts:

²⁴ And see if there be any wicked way in me, and lead me in the way everlasting.



For Consecrating Iron Carving Instruments

Psalm 3 (KJV₃)

**DOMINE, QUID MULTIPLICATI SUNT QUI TRIBULANT ME? MULTI
INSURGUNT ADVERSUM ME;**

³ multi dicunt animae meae: Non est salus ipsi in Deo ejus.

⁴ Tu autem Domine, susceptor meus es, gloria mea, et exaltans caput meum.

⁵ Voce mea ad Dominum clamavi; et exaudivit me de monte sancto suo.

⁶ Ego dormivi, et soporatus sum; et exsurrexi, quia Dominus suscepit me.

⁷ Non timebo millia populi circumdantis me. Exsurge, Domine; salvum me fac, Deus meus.

⁸ Quoniam tu percussisti omnes adversantes mihi sine causa; dentes peccatorum contrivisti.

⁹ Domini est salus; et super populum tuum benedictio tua.



LORD, HOW ARE THEY INCREASED THAT TROUBLE ME! MANY ARE THEY THAT RISE UP AGAINST ME.

² Many there be which say of my soul, There is no help for him in God. Selah.

³ But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.

⁴ I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

⁵ I laid me down and slept; I awaked; for the Lord sustained me.

⁶ I will not be afraid of ten thousands of people, that have set themselves against me round about.

⁷ Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

⁸ Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah.



Psalm 7 (KJV7)

DOMINE DEUS MEUS, IN TE SPERAVI; SALVUM ME FAC EX OMNIBUS PERSEQUENTIBUS ME, ET LIBERA ME:

³ nequando rapiat ut leo animam meam, dum non est qui redimat, neque qui salvum faciat.

⁴ Domine Deus meus, si feci istud, si est iniquitas in manibus meis,

⁵ si reddidi retribuendis mihi mala, decidam merito ab inimicis meis inanis.

⁶ Persequatur inimicus animam meam, et comprehendat; et conculcet in terra vitam meam, et gloriam meam in pulverem deducat.

⁷ Exsurge, Domine, in ira tua, et exaltare in finibus inimicorum meorum: et exsurge, Domine Deus meus, in praecepto quod mandasti,

⁸ et synagoga populorum circumdabit te: et propter hanc in altum regredere:

⁹ Dominus judicat populos. Judica me, Domine, secundum justitiam meam, et secundum innocentiam meam super me.

¹⁰ Consumetur nequitia peccatorum, et diriges justum, scrutans corda et renes, Deus.

¹¹ Justum adjutorium meum a Domino, qui salvos facit rectos corde.

¹² Deus judex justus, fortis, et patiens; numquid irascitur per singulos dies?

¹³ Nisi conversi fueritis, gladium suum vibrabit; arcum suum tetendit, et paravit illum.

¹⁴ Et in eo paravit vasa mortis, sagittas suas ardentibus effecit.

¹⁵ Ecce parturiit injustitiam; concepit dolorem, et peperit iniquitatem.

¹⁶ Lacum aperuit, et effodit eum; et incidit in foveam quam fecit.

¹⁷ Convertetur dolor ejus in caput ejus, et in verticem ipsius iniquitas ejus descendet.

¹⁸ Confitebor Domino secundum justitiam ejus, et psallam nomini Domini altissimi.



O LORD MY GOD, IN THEE DO I PUT MY TRUST: SAVE ME FROM ALL THEM THAT PERSECUTE ME, AND DELIVER ME:

² Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

³ O Lord my God, If I have done this; if there be iniquity in my hands;

⁴ If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

⁵ Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

⁶ Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.

⁷ So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

⁸ The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.

⁹ Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

¹⁰ My defence is of God, which saveth the upright in heart.

¹¹ God judgeth the righteous, and God is angry with the wicked every day.

¹² If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

¹³ He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

¹⁴ Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

¹⁵ He made a pit, and digged it, and is fallen into the ditch which he made.

¹⁶ His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

¹⁷ I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high.



Psalm 9 (KJV 9 & 10)

CONFITEBOR TIBI, DOMINE, IN TOTO CORDE MEO; NARRABO OMNIA MIRABILIA TUA.

³ Laetabor et exultabo in te; psallam nomini tuo, Altissime.

⁴ In convertendo inimicum meum retrorsum; infirmabuntur, et peribunt a facie tua.

⁵ Quoniam fecisti iudicium meum et causam meam; sedisti super thronum, qui iudicas iustitiam.

- ⁶ Increpasti gentes, et periit impius: nomen eorum delesti in aeternum, et in saeculum saeculi.
- ⁷ Inimici defecerunt frameae in finem, et civitates eorum destruxisti. Periit memoria eorum cum sonitu;
- ⁸ et Dominus in aeternum permanet. Paravit in iudicio thronum suum,
- ⁹ et ipse iudicabit orbem terrae in aequitate: iudicabit populos in iustitia.
- ¹⁰ Et factus est Dominus refugium pauperi; adiutor in opportunitatibus, in tribulatione.
- ¹¹ Et sperent in te qui noverunt nomen tuum, quoniam non dereliquisti quaerentes te, Domine.
- ¹² Psallite Domino qui habitat in Sion; annuntiate inter gentes studia ejus:
- ¹³ quoniam requirens sanguinem eorum recordatus est; non est oblitus clamorem pauperum.
- ¹⁴ Miserere mei, Domine: vide humilitatem meam de inimicis meis,
- ¹⁵ qui exaltas me de portis mortis, ut annuntiem omnes laudationes tuas in portis filiae Sion:
- ¹⁶ exultabo in salutari tuo. Infixae sunt gentes in interitu quem fecerunt; in laqueo isto quem absconderunt comprehensus est pes eorum.
- ¹⁷ Cognoscetur Dominus iudicia faciens; in operibus manuum suarum comprehensus est peccator.
- ¹⁸ Convertantur peccatores in infernum, omnes gentes quae obliviscuntur Deum.
- ¹⁹ Quoniam non in finem oblivio erit pauperis; patientia pauperum non peribit in finem.
- ²⁰ Exsurge, Domine; non confortetur homo: iudicentur gentes in conspectu tuo.
- ²¹ Constitue, Domine, legislatorem super eos, ut sciant gentes quoniam homines sunt.
- ²² Ut quid, Domine, recessisti longe; despicias in opportunitatibus, in tribulatione?
- ²³ Dum superbit impius, incenditur pauper: comprehenduntur in consiliis quibus cogitant.

- ²⁴ Quoniam laudatur peccator in desideriis animae suae, et iniquus benedicitur.
- ²⁵ Exacerbavit Dominum peccator: secundum multitudinem irae suae, non quaeret.
- ²⁶ Non est Deus in conspectu ejus; inquinatae sunt viae illius in omni tempore. Auferuntur judicia tua a facie ejus; omnium inimicorum suorum dominabitur.
- ²⁷ Dixit enim in corde suo: Non movebor a generatione in generationem, sine malo.
- ²⁸ Cujus maledictione os plenum est, et amaritudine, et dolo; sub lingua ejus labor et dolor.
- ²⁹ Sedet in insidiis cum divitibus in occultis, ut interficiat innocentem.
- ³⁰ Oculi ejus in pauperem respiciunt; insidiatur in abscondito, quasi leo in spelunca sua. Insidiatur ut rapiat pauperem; rapere pauperem dum attrahit eum.
- ³¹ In laqueo suo humiliabit eum; inclinabit se, et cadet cum dominatus fuerit pauperum.
- ³² Dixit enim in corde suo: Oblitus est Deus; avertit faciem suam, ne videat in finem.
- ³³ Exsurge, Domine Deus, exaltetur manus tua; ne obliviscaris pauperum.
- ³⁴ Propter quid irritavit impius Deum? dixit enim in corde suo: Non requiret.
- ³⁵ Vides, quoniam tu laborem et dolorem consideras, ut tradas eos in manus tuas. Tibi derelictus est pauper; orphano tu eris adjutor.
- ³⁶ Contere brachium peccatoris et maligni; quaeretur peccatum illius, et non invenietur.
- ³⁷ Dominus regnabit in aeternum, et in saeculum saeculi; peribitis, gentes, de terra illius.
- ³⁸ Desiderium pauperum exaudivit Dominus; praeparationem cordis eorum audivit auris tua:
- ³⁹ judicare pupillo et humili, ut non apponat ultra magnificare se homo super terram.



I WILL PRAISE THEE, O LORD, WITH MY WHOLE HEART; I WILL SHEW FORTH ALL THY MARVELLOUS WORKS.

² I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

³ When mine enemies are turned back, they shall fall and perish at thy presence.

⁴ For thou hast maintained my right and my cause; thou satest in the throne judging right.

⁵ Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

⁶ O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

⁷ But the Lord shall endure for ever: he hath prepared his throne for judgment.

⁸ And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

⁹ The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

¹⁰ And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.

¹¹ Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.

¹² When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

¹³ Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:

¹⁴ That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

¹⁵ The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

¹⁶ The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

¹⁷ The wicked shall be turned into hell, and all the nations that forget God.

¹⁸ For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever.

¹⁹ Arise, O Lord; let not man prevail: let the heathen be judged in thy sight.

²⁰ Put them in fear, O Lord: that the nations may know themselves to be but men. Selah.

Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?

² The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.

³ For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.

⁴ The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

⁵ His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

⁶ He hath said in his heart, I shall not be moved: for I shall never be in adversity.

⁷ His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.

⁸ He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

⁹ He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

¹⁰ He croucheth, and humbleth himself, that the poor may fall by his strong ones.

¹¹ He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.

¹² Arise, O Lord; O God, lift up thine hand: forget not the humble.

¹³ Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

¹⁴ Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

¹⁵ Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

¹⁶ The Lord is King for ever and ever: the heathen are perished out of his land.

¹⁷ Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

¹⁸ To judge the fatherless and the oppressed, that the man of the earth may no more oppress.



Psalm 41 (KJV 42)

QUEMADMODUM DESIDERAT CERVUS AD FONTES AQUARUM, ITA DESIDERAT ANIMA MEA AD TE, DEUS.

³ Sitivit anima mea ad Deum fortem, vivum; quando veniam, et apparebo ante faciem Dei?

⁴ Fuerunt mihi lacrimae meae panes die ac nocte, dum dicitur mihi quotidie: Ubi est Deus tuus?

⁵ Haec recordatus sum, et effudi in me animam meam, quoniam transibo in locum tabernaculi admirabilis, usque ad domum Dei, in voce exultationis et confessionis, sonus epulantis.

⁶ Quare tristis es, anima mea? et quare conturbas me? Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei,

⁷ et Deus meus. Ad meipsum anima mea conturbata est: propterea memor ero tui de terra Jordanis et Hermoniim a monte modico.

⁸ Abyssus abyssum invocat, in voce cataractarum tuarum; omnia excelsa tua, et fluctus tui super me transierunt.

⁹ In die mandavit Dominus misericordiam suam, et nocte canticum ejus; apud me oratio Deo vitae meae.

¹⁰ Dicam Deo: Susceptor meus es; quare oblitus es mei? et quare contristatus incedo, dum affligit me inimicus?

¹¹ Dum confringuntur ossa mea, exprobraverunt mihi qui tribulant me inimici mei, dum dicunt mihi per singulos dies: Ubi est Deus tuus?

¹² Quare tristis es, anima mea? et quare conturbas me? Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.



AS THE HART PANTETH AFTER THE WATER BROOKS, SO PANTETH MY SOUL AFTER THEE, O GOD.

² My soul thirsteth for God, for the living God: when shall I come and appear before God?

³ My tears have been my meat day and night, while they continually say unto me, Where is thy God?

⁴ When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

⁵ Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.

⁶ O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

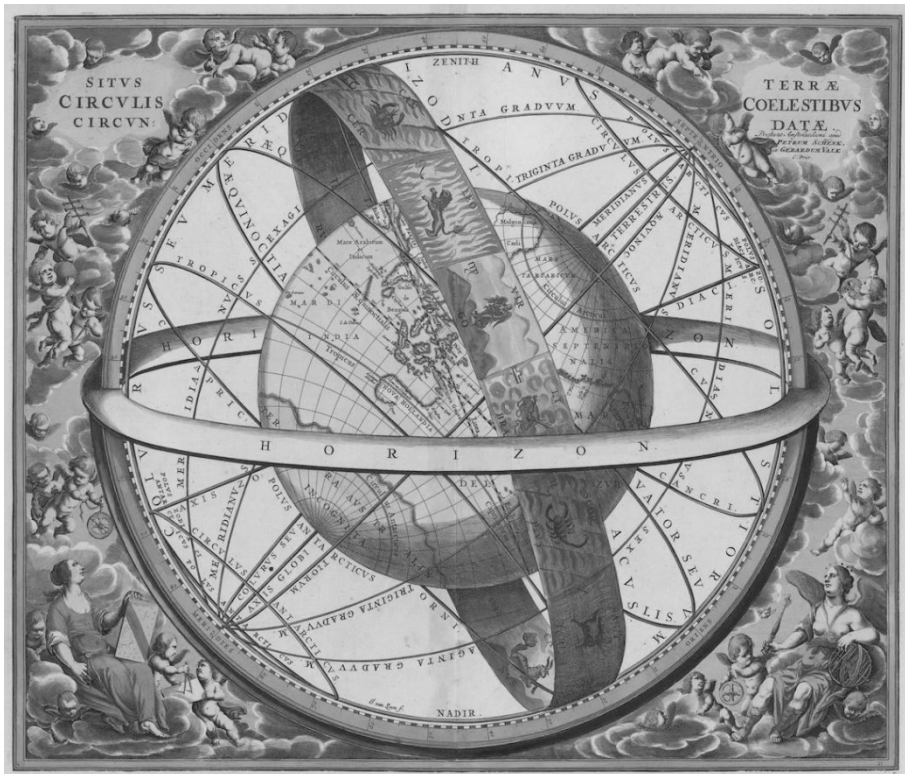
⁷ Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

⁸ Yet the Lord will command his lovingkindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.

⁹ I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

¹⁰ As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

¹¹ Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.



Ptolemaic View of the Universe (1660) by Andreas Cellarius

Psalm 59 (KJV60)

DEUS, REPULISTI NOS, ET DESTRUXISTI NOS; IRATUS ES, ET MISERTUS ES NOBIS.

⁴ Commovisti terram, et conturbasti eam; sana contritiones ejus, quia commota est.

⁵ Ostendisti populo tuo dura; potasti nos vino compunctionis.

⁶ Dedisti metuentibus te significationem, ut fugiant a facie arcus; ut liberentur dilecti tui.

⁷ Salvum fac dextera tua, et exaudi me.

⁸ Deus locutus est in sancto suo: laetabor, et partibor Sichimam; et convallem tabernaculorum metibor.

⁹ Meus est Galaad, et meus est Manasses; et Ephraim fortitudo capitis mei. Juda rex meus;

¹⁰ Moab olla spei meae. In Idumaeam extendam calceamentum meum: mihi alienigenae subditi sunt.

¹¹ Quis deducet me in civitatem munitam? quis deducet me usque in Idumaeam?

¹² nonne tu, Deus, qui repulisti nos? et non egredieris, Deus, in virtutibus nostris?

¹³ Da nobis auxilium de tribulatione, quia vana salus hominis.

¹⁴ In Deo faciemus virtutem; et ipse ad nihilum deducet tribulantes nos.



O GOD, THOU HAST CAST US OFF, THOU HAST SCATTERED US, THOU HAST BEEN DISPLEASED; O TURN THYSELF TO US AGAIN.

² Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

³ Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

⁴ Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

⁵ That thy beloved may be delivered; save with thy right hand, and hear me.

⁶ God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

⁷ Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

⁸ Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

⁹ Who will bring me into the strong city? who will lead me into Edom?

¹⁰ Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?

¹¹ Give us help from trouble: for vain is the help of man.

¹² Through God we shall do valiantly: for he it is that shall tread down our enemies.



Psalm 50 (KJV₅₁)

MISERERE MEI, DEUS, secundum magnam misericordiam tuam; et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

⁴ Amplius lava me ab iniquitate mea, et a peccato meo munda me.

⁵ Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

⁶ Tibi soli peccavi, et malum coram te feci; ut justificeris in sermonibus tuis, et vincas cum judicaris.

⁷ Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.

⁸ Ecce enim veritatem dilexisti; incerta et occulta sapientiae tuae manifestasti mihi.

⁹ Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealabor.

¹⁰ Auditui meo dabis gaudium et laetitiam, et exsultabunt ossa humiliata.

¹¹ Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

¹² Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

¹³ Ne projicias me a facie tua, et spiritum sanctum tuum ne auferas a me.

¹⁴ Redde mihi laetitiam salutaris tui, et spiritu principali confirma me.

¹⁵ Docebo iniquos vias tuas, et impii ad te convertentur.

¹⁶ Libera me de sanguinibus, Deus, Deus salutis meae, et exsultabit lingua mea justitiam tuam.

¹⁷ Domine, labia mea aperies, et os meum annuntiabit laudem tuam.

¹⁸ Quoniam si voluisses sacrificium, dedissem utique; holocaustis non delectaberis.

¹⁹ Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum, Deus, non despicias.

²⁰ Benigne fac, Domine, in bona voluntate tua Sion, ut aedificentur muri Jerusalem.

²¹ Tunc acceptabis sacrificium justitiae, oblationes et holocausta; tunc imponent super altare tuum vitulos.



HAVE MERCY UPON ME, O GOD, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

² Wash me thoroughly from mine iniquity, and cleanse me from my sin.

³ For I acknowledge my transgressions: and my sin is ever before me.

⁴ Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

⁵ Behold, I was shapen in iniquity; and in sin did my mother conceive me.

⁶ Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

⁷ Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

⁸ Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

⁹ Hide thy face from my sins, and blot out all mine iniquities.

¹⁰ Create in me a clean heart, O God; and renew a right spirit within me.

¹¹ Cast me not away from thy presence; and take not thy holy spirit from me.

¹² Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

¹³ Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

¹⁴ Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

¹⁵ O Lord, open thou my lips; and my mouth shall shew forth thy praise.

¹⁶ For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

¹⁷ The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

¹⁸ Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

¹⁹ Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.



Psalm 129 (KJV₁₃₀)

DE PROFUNDIS CLAMAVI AD TE, DOMINE;

² Domine, exaudi vocem meam. Fiant aures tuae intendentes in vocem deprecationis meae.

³ Si iniquitates observaveris, Domine, Domine, quis sustinebit?

⁴ Quia apud te propitiatio est; et propter legem tuam sustinui te, Domine. Sustinuit anima mea in verbo ejus:

⁵ speravit anima mea in Domino.

⁶ A custodia matutina usque ad noctem, speret Israel in Domino.

⁷ Quia apud Dominum misericordia, et copiosa apud eum redemptio.

⁸ Et ipse redimet Israel ex omnibus iniquitatibus ejus.



OUT OF THE DEPTHS HAVE I CRIED UNTO THEE, O LORD.

² Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

³ If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

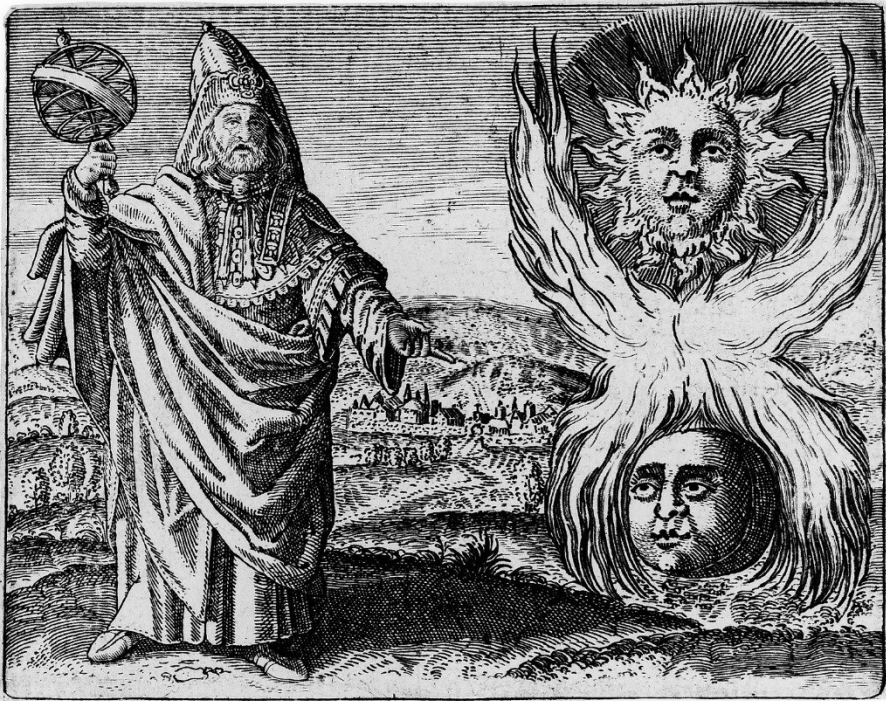
⁴ But there is forgiveness with thee, that thou mayest be feared.

⁵ I wait for the Lord, my soul doth wait, and in his word do I hope.

⁶ My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

⁷ Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

⁸ And he shall redeem Israel from all his iniquities.



Hermes Trismegistus



For Consecrating Silk

Psalm 8

DOMINE, DOMINUS NOSTER, quam admirabile est nomen tuum in universa terra! quoniam elevata est magnificentia tua super caelos.

³ Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum et ultorem.

⁴ Quoniam videbo caelos tuos, opera digitorum tuorum, lunam et stellas quae tu fundasti.

⁵ Quid est homo, quod memor es ejus? aut filius hominis, quoniam visitas eum?

⁶ Minuisti eum paulominus ab angelis; gloria et honore coronasti eum;

⁷ et constituisti eum super opera manuum tuarum.

⁸ Omnia subjecisti sub pedibus ejus, oves et boves universas, insuper et pecora campi,

⁹ volucres caeli, et pisces maris qui perambulant semitas maris.

¹⁰ Domine, Dominus noster, quam admirabile est nomen tuum in universa terra!



O LORD, OUR LORD, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

² Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

³ When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

⁴ What is man, that thou art mindful of him? and the son of man, that thou visitest him?

⁵ For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

⁶ Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

⁷ All sheep and oxen, yea, and the beasts of the field;

⁸ The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

⁹ O Lord our Lord, how excellent is thy name in all the earth!



Psalm 71 (KJV 72)

DEUS, JUDICIUM TUUM REGI DA, et justitiam tuam filio regis; judicare populum tuum in justitia, et pauperes tuos in judicio.

³ Suscipiant montes pacem populo, et colles justitiam.

⁴ Judicabit pauperes populi, et salvos faciet filios pauperum, et humiliabit calumniatorem.

⁵ Et permanebit cum sole, et ante lunam, in generatione et generationem.

⁶ Descendet sicut pluvia in vellus, et sicut stillicidia stillantia super terram.

⁷ Orietur in diebus ejus justitia, et abundantia pacis, donec auferatur luna.

⁸ Et dominabitur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum.

⁹ Coram illo procident Aethiopes, et inimici ejus terram lingent.

¹⁰ Reges Tharsis et insulae munera offerent; reges Arabum et Saba dona adducent:

¹¹ et adorabunt eum omnes reges terrae; omnes gentes servient ei.

¹² Quia liberabit pauperem a potente, et pauperem cui non erat adiutor.

¹³ Parcet pauperi et inopi, et animas pauperum salvas faciet.

¹⁴ Ex usuris et iniquitate redimet animas eorum, et honorabile nomen eorum coram illo.

¹⁵ Et vivet, et dabitur ei de auro Arabiae; et adorabunt de ipso semper, tota die benedicent ei.

¹⁶ Et erit firmamentum in terra in summis montium; superextolletur super Libanum fructus ejus, et florebut de civitate sicut foenum terrae.

¹⁷ Sit nomen ejus benedictum in saecula; ante solem permanet nomen ejus. Et benedicentur in ipso omnes tribus terrae; omnes gentes magnificabunt eum.

¹⁸ Benedictus Dominus Deus Israel, qui facit mirabilia solus.

¹⁹ Et benedictum nomen majestatis ejus in aeternum, et replebitur majestate ejus omnis terra. Fiat, fiat.

²⁰ Defecerunt laudes David, filii Jesse.



GIVE THE KING THY JUDGMENTS, O God, and thy righteousness unto the king's son.

² He shall judge thy people with righteousness, and thy poor with judgment.

³ The mountains shall bring peace to the people, and the little hills, by righteousness.

⁴ He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

⁵ They shall fear thee as long as the sun and moon endure, throughout all generations.

⁶ He shall come down like rain upon the mown grass: as showers that water the earth.

⁷ In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

⁸ He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

⁹ They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

¹⁰ The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

¹¹ Yea, all kings shall fall down before him: all nations shall serve him.

¹² For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

¹³ He shall spare the poor and needy, and shall save the souls of the needy.

¹⁴ He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

¹⁵ And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

¹⁶ There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

¹⁷ His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

¹⁸ Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

¹⁹ And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

²⁰ The prayers of David the son of Jesse are ended.



Psalm 133 (KJV 134)

ECCE NUNC BENEDICITE DOMINUM, omnes servi Domini: qui statis in domo Domini, in atriis domus Dei nostri.

²In noctibus extollite manus vestras in sancta, et benedicite Dominum.

³Benedicat te Dominus ex Sion, qui fecit caelum et terram.



BEHOLD, BLESS YE THE LORD, all ye servants of the Lord, which by night stand in the house of the Lord.

²Lift up your hands in the sanctuary, and bless the Lord.

³The Lord that made heaven and earth bless thee out of Zion.



Psalm 64 (KJV 65)

TE DECET HYMNUS, DEUS, in Sion, et tibi reddetur votum in Jerusalem.

³Exaudi orationem meam; ad te omnis caro veniet.

⁴Verba iniquorum praevaluerunt super nos, et impietatibus nostris tu propitiaberis.

⁵Beatus quem elegisti et assumpsisti: inhabitabit in atriis tuis. Replebimur in bonis domus tuae; sanctum est templum tuum,

⁶mirabile in aequitate. Exaudi nos, Deus, salutaris noster, spes omnium finium terrae, et in mari longe.

⁷Praeparans montes in virtute tua, accinctus potentia;

⁸qui conturbas profundum maris, sonum fluctuum ejus. Turbabuntur gentes,

⁹ et timebunt qui habitant terminos a signis tuis; exitus matutini et vespere delectabis.

¹⁰ Visitasti terram, et inebriasti eam; multiplicasti locupletare eam. Flumen Dei repletum est aquis; parasti cibum illorum: quoniam ita est praeparatio ejus.

¹¹ Rivos ejus inebria; multiplica genimina ejus: in stillicidiis ejus laetabitur germinans.

¹² Benedices coronae anni benignitatis tuae, et campi tui replebuntur ubertate.

¹³ Pinguescent speciosa deserti, et exultatione colles accingentur.

¹⁴ Induti sunt arietes ovium, et valles abundabunt frumento; clamabunt, etenim hymnum dicent.



PRAISE WAITETH FOR THEE, O GOD, in Sion: and unto thee shall the vow be performed.

² O thou that hearest prayer, unto thee shall all flesh come.

³ Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

⁴ Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

⁵ By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

⁶ Which by his strength setteth fast the mountains; being girded with power:

⁷ Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

⁸ They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

⁹ Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

¹⁰ Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

¹¹ Thou crownest the year with thy goodness; and thy paths drop fatness.

¹² They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

¹³ The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

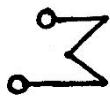


The Celestial Alphabet

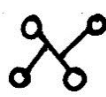
The Celestial Alphabet, also referred to as the Angelic Script, was first found in Heinrich Cornelius Agrippa's *Occult Philosophy*, Book III, an invented magical writing system structured after the Hebrew alphabet. According to lore, this was a script channeled to magi, gifted by God, so that humans could communicate with angels.



Gimel



Bet



Aleph



Vau



He



Daleth



Teth



Cheth



Zain



Lamed



Kaph



Yod



Samech



Nun



Mem



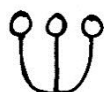
Tzaddi



Pe



Ayn



Shin



Resh



Qoph



Tau



MAGICAL CIRCLE AND SEAL FOR DIVINE PROTECTION

From a 19th century Kabbalistic prayer book

The Malachim Alphabet

Purported to be an alphabet transmitted from the angels, first published in *Of Occult Philosophy* by Heinrich Cornelius Agrippa in 1651. The system is derived from the 22-letter Hebrew alphabet. The letters are intended to be written right to left in horizontal lines. (Letters ascribed to the Celestial Alphabet differ from the Malachim Alphabet across various texts.)



Gimel



Bet



Aleph



Vau



He



Daleth



Teth



Cheth



Zain



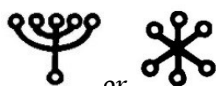
Lamed



Kaph



Yod



or

Samech



Nun



Mem



Tzaddi



Pe



Ayn



Shin



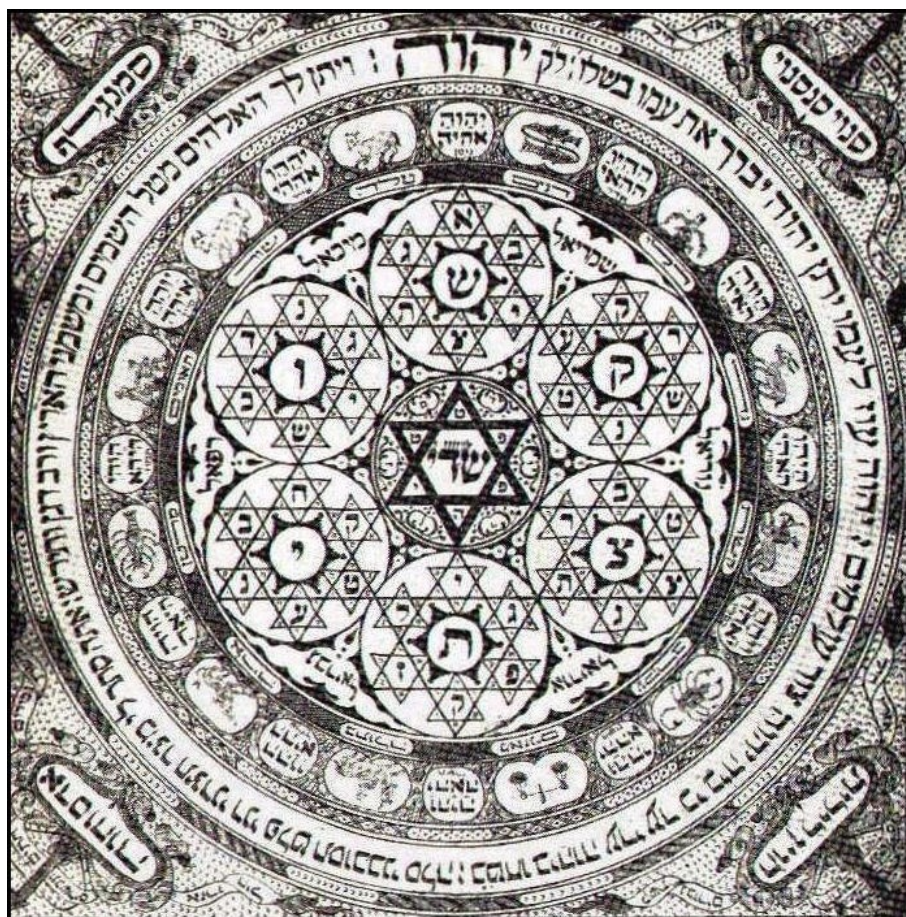
Resh



Qoph



Tau



SOLOMONIC SEAL FOR DIVINE PROTECTION

Transitus Fluvii

The third of the magical writing scripts documented by Agrippa, *Transitus Fluvii*, or *Passing the River*, is structured after the Hebrew alphabet. The River reference is to the Euphrates and the sephira Binah on the Kabbalistic Tree of Life. According to lore, this sacred alphabet was given to Abraham.



Gimel



Bet



Aleph



Vau



He



Daleth



Teth



Cheth



Zain



Lamed



Kaph



Yod



Samech



Nun



Mem



Tzaddi



Pe



Ayn



Shin



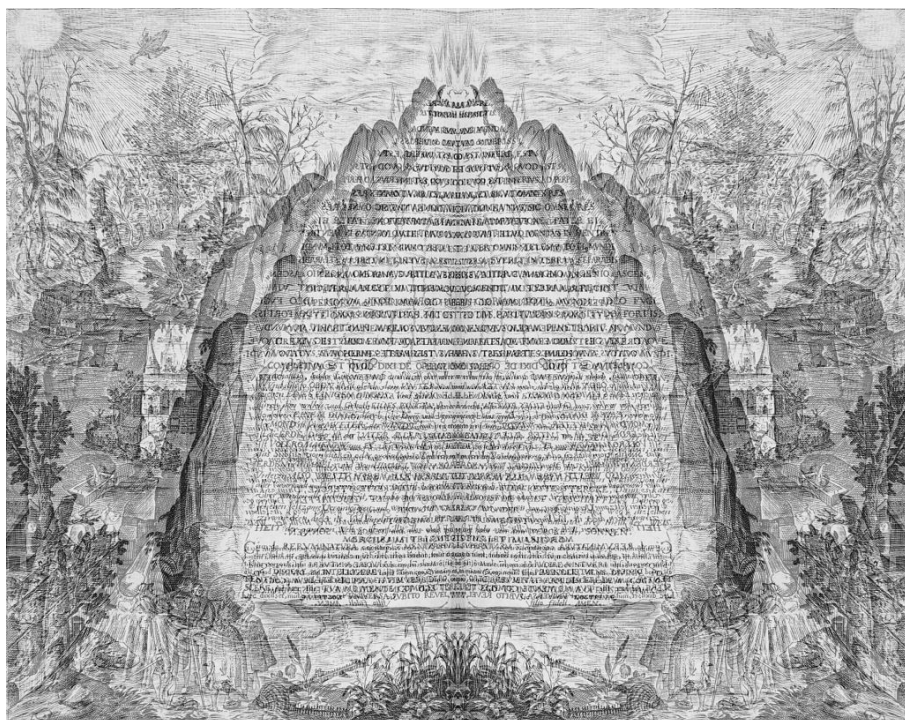
Resh



Qoph



























Tau



The Emerald Tablet of Hermes Trismegistus

*The Smaragdine Tablet: A Piece of the Hermetica
tith the Secret to the Prima Materia*

À V T R E A L P H A B E T, P A R
 lequel Honorius, furnommé Thebanus, descri-
 uoit occultement ses reigles & ordonnances
 de magie.

a	b	c	d	e	f	g	h
							
i	k	l	m	n	o	p	q
							
r	s	t	u	x	y	z	&
							

Theban Alphabet from *Polgraphia* (1518) by Johannes Trithemius

Theban Alphabet (Runes of Honorious)

A magical writing system based on the Classical Latin alphabet. The script is also known as the Honorian alphabet or the Runes of Honorius (and in modernity, referred to as the Witches Alphabet). When using the script for the English alphabet equivalent, the script for I can also be used for J, and the script for U/V can also be used for W. The final script for “& or .” is often placed at the end of a sentence or in between passages to divide sections.

Theban Runes for A and ā: A stylized, bold, black letter that resembles a 'V' with a small loop at the bottom.

A, *ā*

Theban Runes for B and bē: A stylized, bold, black letter that resembles a 'V' with a vertical line extending downwards from the right side.

B, *bē*

Theban Runes for C and cē: A stylized, bold, black letter that resembles a 'W' with a small loop at the bottom.

C, *cē*

Theban Runes for D and dē: A stylized, bold, black letter that resembles a 'W' with a small loop at the bottom.

D, *dē*

Theban Runes for E and ē: A stylized, bold, black letter that resembles a 'V' with a small loop at the bottom.

E, *ē*

Theban Runes for F and ef: A stylized, bold, black letter that resembles a 'W' with a small loop at the bottom.

F, *ef*

Theban Runes for G and gē: A stylized, bold, black letter that resembles a 'U' with a small loop at the bottom.

G, *gē*

Theban Runes for H and hā: A stylized, bold, black letter that resembles a 'Y' with a small loop at the bottom.

H, *hā*

Theban Runes for I and ī: A stylized, bold, black letter that resembles a 'U' with a small loop at the bottom.

I, *ī*



K, *kā*



L, *el*



M, *em*



N, *en*



O, *ō*



P, *pē*



Q, *qū*



R, *er*



S, *es*



T, *tē*



U/V, *ū*



X, *ix*



Y, *ī graeca*



Z, *zēta*



& or .

Agnus Dei Protection Talisman

From *Discoverie of Witchcraft* (1584) by Reginald Scot



On the Planetary Day of the Sun, take two pieces of canvas or cloth and inscribe upon one side the image of a lamb bearing a flag with a cross and on the other, the image of Christ's head.

Then on parchment, write out the following verses from the Gospel of St. John, in either Latin or English.

	Latin Vulgate	King James
John 1:1	In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.	In the beginning was the Word, and the Word was with God, and the Word was God.
John 3:16	Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret: ut omnis qui credit in eum, non pereat, sed habeat vitam aeternam.	For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 1:51	Et dicit ei: Amen, amen dico vobis, videbitis caelum apertum, et angelos Dei ascendentes, et descendentes supra Filium hominis.	And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.
John 1:29	Altera die vidit Joannes Jesum venientem ad se, et ait: Ecce agnus Dei, ecce qui tollit peccatum mundi.	The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
John 1:4-5	In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebrae eam non comprehenderunt.	In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.
John 14:27	Pacem relinquo vobis, pacem meam do vobis: non quomodo mundus dat, ego do vobis. Non turbetur cor vestrum, neque formidet.	Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
John 4:48	Dixit ergo Jesus ad eum: Nisi signa et prodigia videritis, non creditis.	Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.
John 20:22	Haec cum dixisset, insufflavit, et dixit eis: Accipite Spiritum Sanctum	And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.

Sew the two pieces of canvas or cloth together and tuck the folded or scrolled parchment of the Gospel inside, along with fragrant dried herbs in correspondence with the Sun.

Seal the pouch and recite the following:

Balme, virgine wax, and holie water, an Agnus Dei make:
A gift than which none can be greater, I send thee for to take.
From founteine eleere the same hath issue, in secret sanctifide:
Gainst lightning it hath soveraigne vertue, and thunder crackes beside.
Ech hainous sinne it weares and wasteth, even as Christs precious blood,
And women, whiles their travelllasteth, it saves, it is so good.
It doth bestow great gifts and graces, on such as well deserve:
And bome about in noisome places, from perill doth preserve.
The force of fire, whose heat destroieth, it breaks and bringeth downe:
And he or she that this enjoineth, no water shall them drowne.

Balsamus & munda cera, cum chrismatis unda
Conficiunt agnum, quod munus do tibi magnum,
Fonte velut natum, per mystica sanctificatum:
Fulgura desursum depellit, & omne malignum,
Peccatum frangit, ut Christi sanguis, & angit,
Prægnans servatur, simul & partus liberatur,
Dona refert dignis, virtutem destruit ignis,
Portatus mundè de fluctibus eripit undæ:

According to lore, the foregoing charm was revealed to Saint Leo the Great (440 – 461 AD) by angels. Such an amulet is to be worn on the person for divine protection from all evils and to safeguard against all bodily and spiritual harms.



Twenty-Two Powers of the Magus

From *Transcendental Magic* by Eliphas Levi

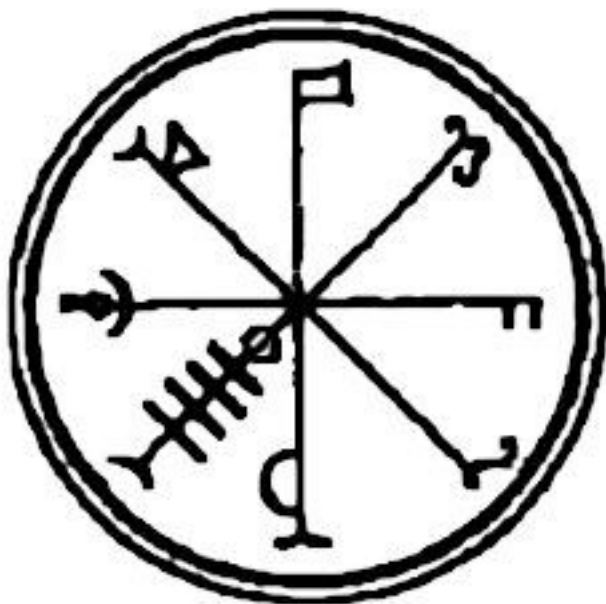
These are the powers and privileges of the man who holds in his right hand the Clavicles of Solomon, and in his left the branch of the blossoming almond:

Hebrew Letter	Phoenician Alphabet	Powers and Privileges of the Solomononic Magus
א	Aleph	א He beholds God face to face, without dying, and converses familiarly with the seven genii who command the entire celestial army,
ב	Beth	ב He is above all afflictions and all fears.
ג	Gimmel	ג He reigns with all heaven and is served by all hell.
ד	Daleth	ד He disposes of his own health and life and can equally influence that of others,
ה	Heh	ה He can neither be surprised by misfortune, nor overwhelmed by disasters, nor conquered by his enemies.
ו	Vav	ו He knows the reason of the past, present, and future.
ז	Zain	ז He possesses the secret of the resurrection of the dead and the key of immortality.
ח	Cheth	ח To find the philosophical stone.
ט	Teth	ט To enjoy the universal medicine.
י	Yod	י To be acquainted with the laws of perpetual motion and in a position to demonstrate the quadrature of the circle.

כ	Kaph	כ	To change into gold not only all metals, but also the earth itself, and even the refuse of the earth.
ל	Lamed	ל	To subdue the most ferocious animals and be able to pronounce the words which paralyse and charm serpents.
מ	Mem	מ	To possess the Ars Notoria which gives the universal science.
נ	Nun	נ	To speak learnedly on all subjects, without preparation and without study.
ס	Samekh	ס	To know at first sight the deep things of the souls of men and the mysteries of the hearts of women.
ע	Ayin	ע	To force nature to make him free at his pleasure,
פ	Peh	פ	To foresee all future events which do not depend on a superior free will, or on an undiscernible cause.
צ	Tzaddi	צ	To give at once and to all the most efficacious consolations and the most wholesome counsels.
ק	Qoph	ק	To triumph over adversities.
ר	Resh	ר	To conquer love and hate.
ש	Shin	ש	To have the secret of wealth, to be always its master and never its slave. To know how to enjoy even poverty and never become abject or miserable,
ת	Tav	ת	Let us add to these three septenaries that the wise man rules the elements, stills tempests, cures the diseased by his touch, and raises the dead!

Seal to Defeat All Foes

Adapted from *A New and Complete Illustration of the Occult Sciences* (1704) by Ebenezer Sibly



Craft the Seal on the Day of Mars (Tuesday), at the hour of sunrise, the eighth hour, the fifteenth hour, or the twenty-second hour and invoking Khaniael and Zamael to aid you (or your observed angelic correspondence for Mars). If an hour of daylight is selected, then work with the correspondences of Aries. If an hour after sunset in the evening is selected, then work with Scorpio.

Inscribe the seal onto consecrated and exorcised parchment with vermillion red. Then pass through the incense smoke of laurel.

Perform the Confession per Book I, Chapter 4.

Then proceed with the Prayer as prescribed in Chapter 5, as follows:

PRAYER

O LORD God, Holy Father, Almighty and Merciful One, who hast created all things, who knowest all things and can do all things, from whom nothing is hidden, to whom nothing is impossible; thou who knowest that we perform not these ceremonies to tempt thy power, but that we may penetrate into the knowledge of hidden things; we pray thee by thy Sacred Mercy to cause and to permit, that we may arrive at this understanding of secret things, of whatever nature they may be, by thine aid, O Most Holy ADONAI, whose Kingdom and Power shall have no end unto the Ages of the Ages. Amen.

Then recite the Conjunction:

CONJURATION

O ye the Angel KHANIAEL and ye the Angel ZAMAEL, ye I conjure by the power, wisdom, and virtue of the spirit of God, by the uncreate divine knowledge, by the vast mercy of God, by the strength of God, by the greatness of God, by the unity of God; and by the holy name of God EHEIEH, which is the root, trunk, source, and origin of all the other divine names, whence they all draw their life and their virtue.

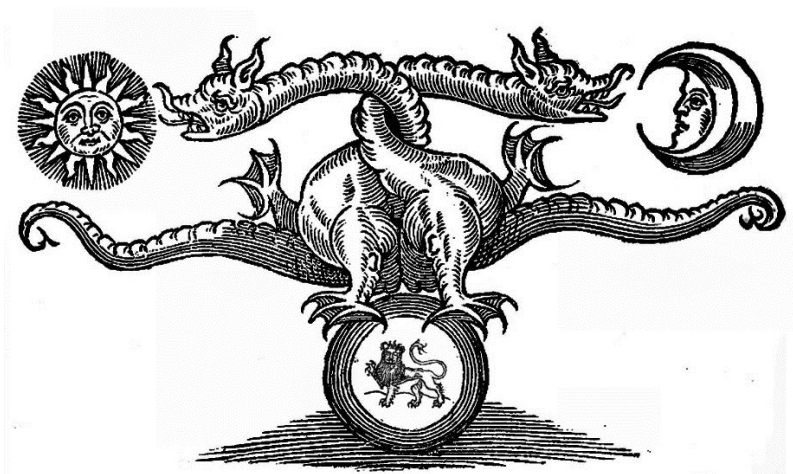
KHANIAEL, I conjure you, O fruit, and by all the Holy names of God who made you, and through these most sacred names ye come forth to deliver me indomitable powers to defeat all my foes, adversaries, and every opposer.

ZAMAEL, I conjure you, O fruit, and by all the Holy names of God who made you, and through these most sacred names ye come forth to deliver me indomitable powers to defeat all my foes, adversaries, and every opposer.

Carry the talisman, whose power shall endure for so long as the parchment upon which the seal is inscribed remains intact.

The 36 Dark Spirits of Solomon

From *The Testament of Solomon*, circa 200 A.D.



From the *Theatrum chemicum Britannicum* (1652) Elias Ashmole

Corresponding with the 36 decan rulers, these are spirits of darkness who, after Solomon commanded that they come before him and reveal their identities, oversee 36 aspects of human suffering. They are the 36 world-rulers of darkness, with human bodily forms and the heads of goats, oxen, birds, etc.

#	Name	Decan Ruler	Dark Spirit's Confession to Solomon
1	Ruax	Mars in Aries	"I cause the heads of men to be idle, and I pillage their brows. But let me only hear the words, 'Michael, imprison Ruax,' and at once I retreat."
2	Barsafael	Sun in Aries	"I cause those who are subject to my hour to feel the pain of migraine. If only I hear the words, 'Gabriel, imprison Barsafael,' at once I retreat."

3	Arôtosael	Venus in Aries	"I do harm to eyes, and grievously injure them. Only let me hear the words, 'Uriel, imprison Arôtosael' and at once I retreat."
4	[Missing]	Mercury in Taurus	[Missing]
5	Iudal	Moon in Taurus	"I bring about a block in the ears and deafness of hearing. If I hear, 'Uriel, imprison Iudal,' I at once retreat."
6	Sphendonaël	Saturn in Taurus	"I cause tumours of the parotid gland, and inflammations of the tonsils, and tetanic recurvation. If I hear, 'Sabrael, imprison Sphendonaël,' at once I retreat."
7	Sphandôr	Jupiter in Gemini	"I weaken the strength of the shoulders, and cause them to tremble; and I paralyze the nerves of the hands, and I break and bruise the bones of the neck. And I, I suck out the marrow. But if I hear the words, 'Araël, imprison Sphandôr,' I at once retreat."
8	Belbel	Mars in Gemini	"I distort the hearts and minds of men. If I hear the words, 'Araël, imprison Belbel,' I at once retreat."
9	Kurtaël	Sun in Gemini	"I send colics in the bowels. I induce pains. If I hear the words, 'Iaôth, imprison Kurtaël,' I at once retreat."
10	Metathiax	Venus in Cancer	"I cause the reins to ache. If I hear the words, 'Adônaël, imprison Metathiax,' I at once retreat."
11	Katanikotaël	Mercury in Cancer	"I create strife and wrongs in men's homes, and send on them hard temper. If anyone would be at peace in his home, let him write on seven leaves of laurel the name of the angel that frustrates me, along with these

names: IAE, IEÔ, SONS OF SABAÔTH, IN THE NAME OF THE GREAT GOD LET HIM SHUT UP KATANIKOTAÊL. Then let him wash the laurel-leaves in water, and sprinkle his house with the water, from within to the outside. And at once I retreat.”

12	Saphathoraél	Moon in Cancer	“I inspire partisanship in men, and delight in causing them to stumble. If any one will write on paper these names of angels, IACÔ, IEALÔ, IÔELET, SABAÔTH, ITHOTH, BAE, and having folded it up, wear it round his neck or against his ear, I at once retreat and dissipate the drunken fit.”
13	Bobêl	Saturn in Leo	“I cause nervous illness by my assaults. If I hear the name of the great 'Adonaêl, imprison Bothothêl,' I at once retreat.”
14	Kumeatêl	Jupiter in Leo	“I inflict shivering fits and torpor. If only I hear the words: 'Zôrôêl, imprison Kumentaêl,' I at once retreat.”
15	Roêlêd	Mars in Leo	“I cause cold and frost and pain in the stomach. Let me only hear the words: 'Iax, bide not, be not warmed, for Solomon is fairer than eleven fathers,' I at once retreat.”
16	Atrax	Sun in Virgo	“I inflict upon men fevers, irremediable and harmful. If you would imprison me, chop up coriander' and smear it on the lips, reciting the following charm: 'The fever which is from dirt. I exorcise thee by the throne of the most high God, retreat from dirt and retreat from the creature fashioned by God.' And at once I retreat.”

17	Ieropaêl	Venus in Virgo	“On the stomach of men I sit, and cause convulsions in the bath and in the road; and wherever I be found, or find a man, I throw him down. But if anyone will say to the afflicted into their ear these names, three times over, into the right ear: 'Iudarizê, Sabunê, Denôê,' I at once retreat.”
18	Buldumêch	Mercury in Virgo	“I separate wife from husband and bring about a grudge between them. If anyone write down the names of thy sires, Solomon, on paper and place it in the antechamber of his house, I retreat thence. And the legend written shall be as follows: 'The God of Abram, and the God of Isaac, and the God of Jacob commands thee: retire from this house in peace.' And I at once retire.”
19	Naôth	Moon in Libra	“I take my seat on the knees of men. If anyone write on paper: 'Phnunoboêol, depart Nathath, and touch thou not the neck,' I at once retreat.”
20	Marderô	Saturn in Libra	“I send on men incurable fever. If anyone write on the leaf of a book: 'Sphênêr, Rafael, retire, drag me not about, flay me not,' and tie it round his neck, I at once retreat.”
21	Alath	Jupiter in Libra	“I cause coughing and hard-breathing in children. If anyone write on paper: 'Rorêx, do thou pursue Alath,' and fasten it round his neck, I at once retire.”
22	[Missing]	Mars in Scorpio	[Missing]
23	Nefthada	Sun in	“I cause the reins to ache, and I bring

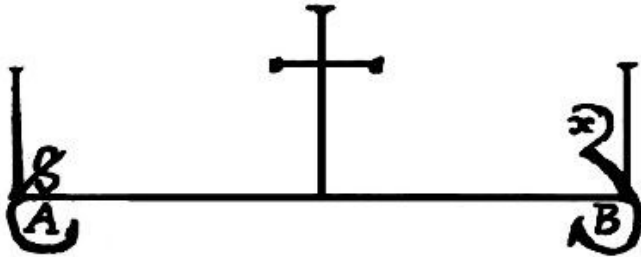
	Scorpio	about dysury. If anyone write on a plate of tin the words: 'IATHÔTH, URUÊL, NEPHTHADA,' and fasten it round the loins, I at once retreat."
24 Akton	Venus in Scorpio	"I cause ribs and lumbic muscles to ache. If one engrave on copper material, taken from a ship which has missed its anchorage, this: 'MARMARAÔTH, SABAÔTH, PURSUE AKTON,' and fasten it round the loin, I at once retreat."
25 Anatreth	Mercury in Sagittarius	"I rend burnings and fevers into the entrails. But if I hear: 'Arara, Charara,' instantly do I retreat."
26 Enenuth	Moon in Sagittarius	"I steal away men's minds, and change their hearts, and make a man toothless. If one writes: 'ALLAZOÔL, PURSUE ENENUTH,' and tie the paper round him, I at once retreat."
27 Phêth	Saturn in Sagittarius	"I make men consumptive and cause hemorrhagia. If one exorcise me in wine, sweet-smelling and unmixed by the eleventh aeon', and say: 'I exorcise thee by the eleventh aeon to stop, I demand, Phêth, Axiôphêth,' then give it to the patient to drink, and I at once retreat."
28 Harpax	Jupiter in Capricorn	"I send sleeplessness on men. If one write 'Kokphnêdisomos,' and bind it round the temples, I at once retire."
29 Anostêr	Mars in Capricorn	"I engender uterine mania and pains in the bladder. If one powder into pure oil three seeds of laurel and smear it on, saying: 'I exorcise thee, Anostêr. Stop by Marmaraô,' at once I retreat."

30 Alleborith	Sun in Capricorn	“If in eating fish one has swallowed a bone, then he must take a bone from the fish and cough, and at once I retreat.”
31 Hephesimireth	Venus in Aquarius	“[I] cause lingering disease. If you throw salt, rubbed in the hand, into oil and smear it on the patient, saying: 'Seraphim, Cherubim, help me!' I at once retire.”
32 Ichthion	Mercury in Aquarius	“I paralyze muscles and contuse them. If I hear 'Adonaêth, help!' I at once retire.”
33 Agchoniôn	Moon in Aquarius	<p>“I lie among swaddling-clothes and in the precipice. And if any one write on fig-leaves 'LYCURGOS,' taking away one letter at a time, and write it, reversing the letters, I retire at once.”</p> <p>LYCURGOS YCURGOS KURGOS YRGOS GOS OS S</p>
34 Autothith	Saturn in Pisces	“I cause grudges and fighting. Therefore I am frustrated by ALPHA AND OMEGA, if written down. ”
35 Phthenoth	Jupiter in Pisces	“I cast evil eye on every man. Therefore, the eye much-suffering, if it be drawn, frustrates me. ”
36 Bianakith	Mars in Pisces	“I have a grudge against the body. I lay waste houses, I cause flesh to decay, and all else that is similar. If a man write on the front-door of his house: 'MÊLTÔ, ARDU, ANAATH,' I flee from that place.”



Talisman to Command the Spirits

Adapted from *Clavicula Salomonis de secretis* (The Secrets of Solomon and the Art Rabidmadar), 1630

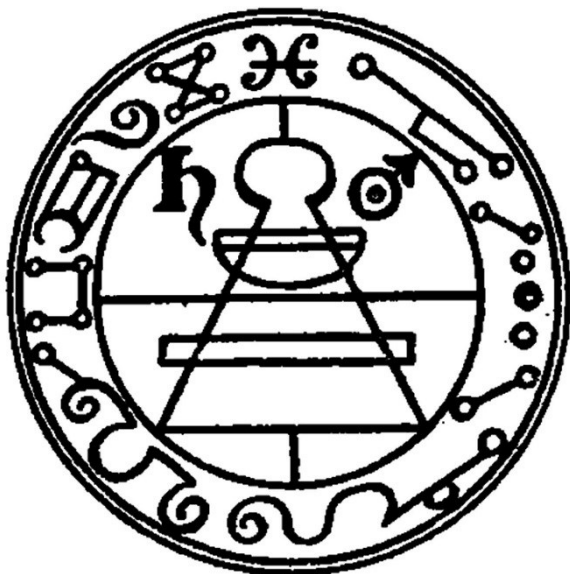


Using either your own blood or that of a sea turtle, inscribe the above depicted sigil onto a flat, smooth piece of green jasper or bloodstone, and where you see the letters “A” and “B,” write the two initials of your first and last name, respectively.

Craft the talisman during a planetary day and planetary hour of personal empowerment, per the native’s astrological chart.

Secret Seal of Solomon

From the *Ars Goetia*, or Lesser Key of Solomon, also known as the *Lemegeton Clavicula Salomonis* (1641).



Only one who is clean in body, mind, and spirit can craft the Seal of Solomon. Craft the Seal on the Day of Mars (Tuesday) or the Day of Saturn (Saturday) on midnight of that Day and only when the moon is waxing, from the new moon phase to the full moon. The moon must also be in the zodiac sign Virgo.

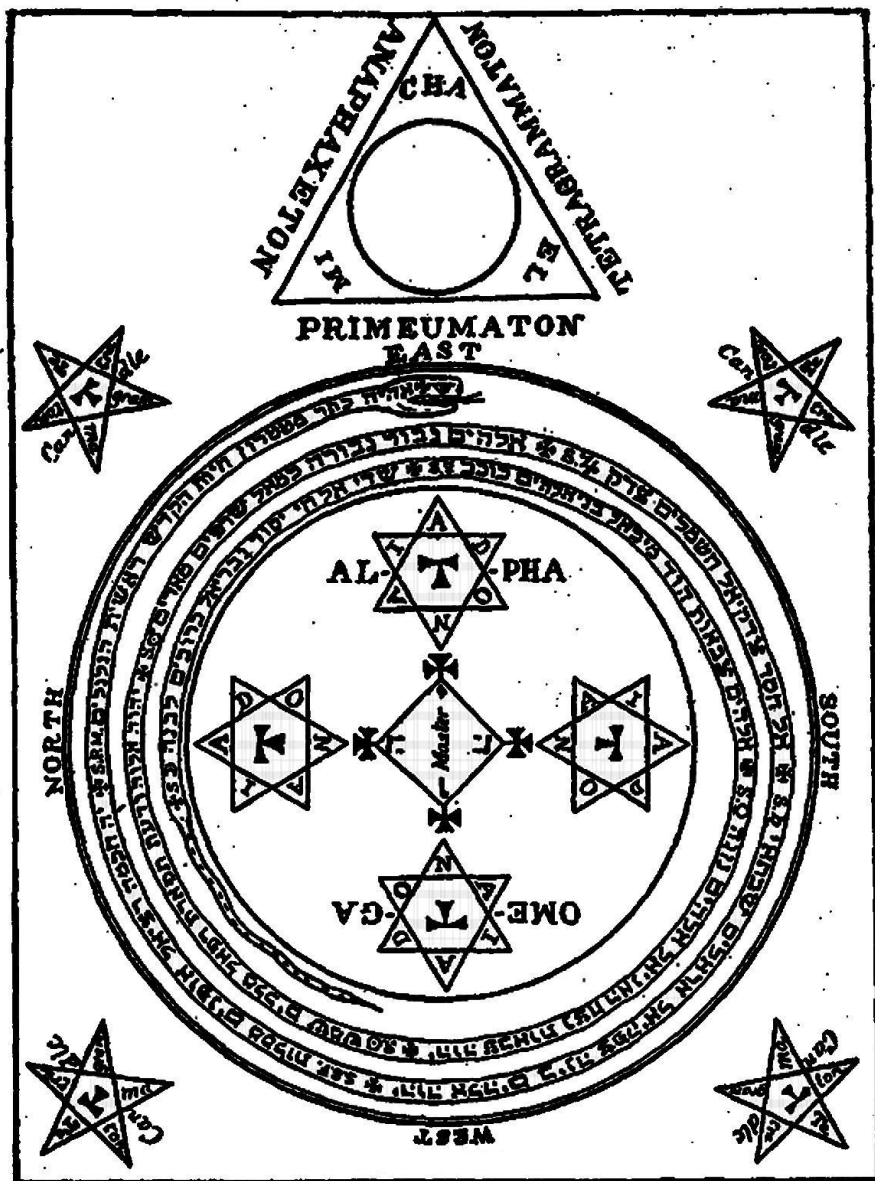
The Seal should be inscribed on virgin parchment with the blood of a black virgin rooster, one that has never trode a hen.

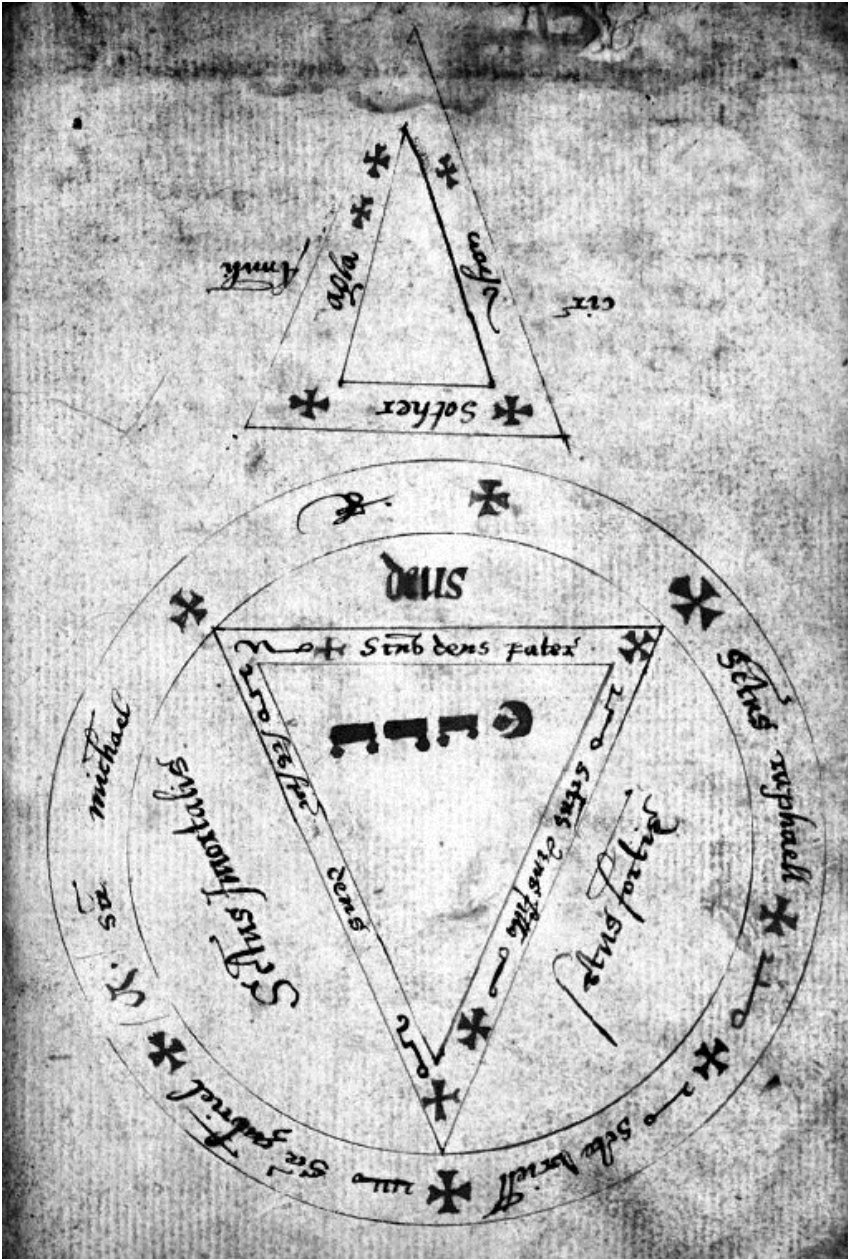
Perfrume the Seal with alum (potassium aluminium sulfate), sun-dried raisins, dates, cedar, and lignum aloe (agarwood).

The Seal is used to command demons and evil spirits, to control and imprison them into vessels of brass, and to seal them in those vessels with this Seal placed atop the vessel.

The magus performs his ritual within the Evocation Circle and commands the demon or spirit summoned to appear within the Triangle.

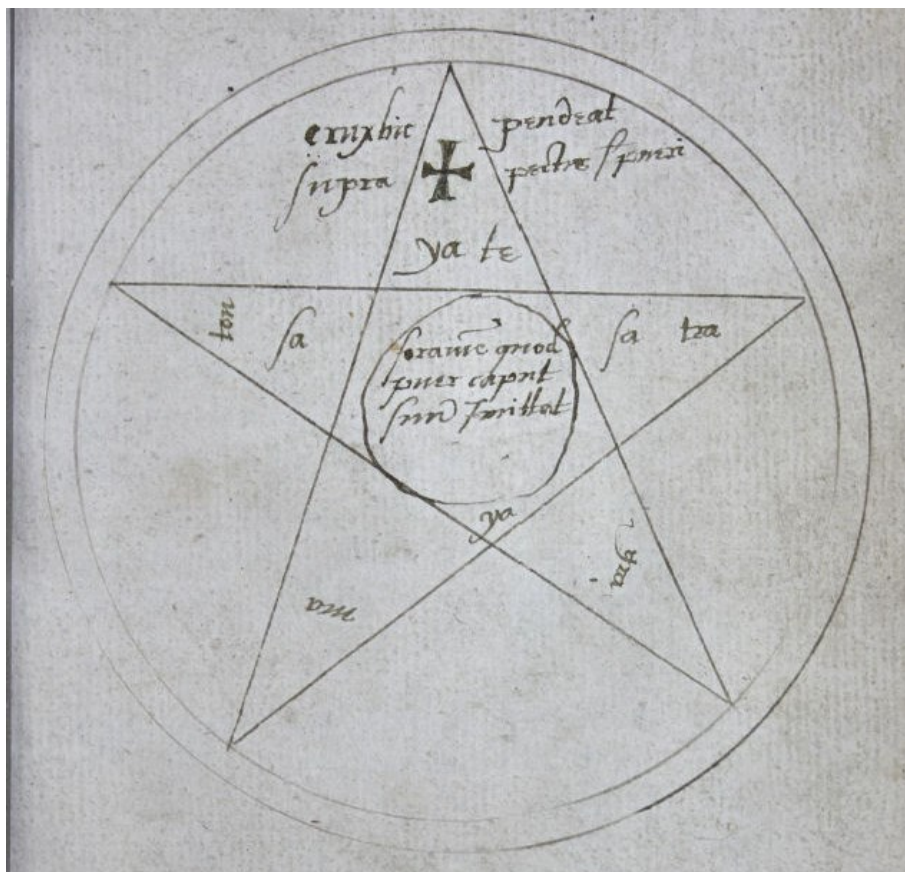
Inscribe the Triangle with the spear pointed East, and inscribed along its base, PRIMEUMATON. Along the inner angles, MI and EL. Above it in the spear, CHA. To the other edges, ANAPHAXETON and TETRAGRAMMATON. Within the Triangle, place a dark mirror through which the summoned demon will appear.





From the *Tractatus de Nigromatia* (16th century)
A grimoire on necromancy

Egypcia experime tu secretissimum

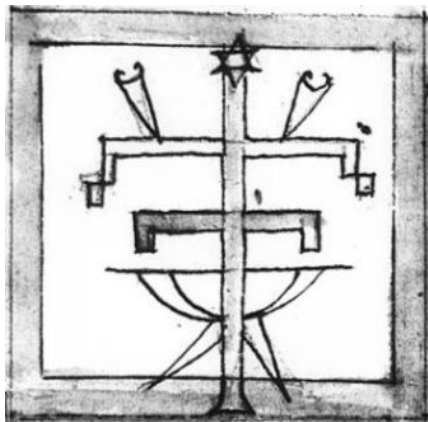


The pentagram inscribed within the magic circle points North. It signifies the empowered magus, and so cast in such a way, protects the magus during rituals of necromancy. The names of the Four Archangel or the Seven Archangels can also be inscribed between the two circles, each name sectioned from the others with a Coptic cross. The pentagram is used to represent the microcosm that the magus is creating, which links to the macrocosm of the universe.

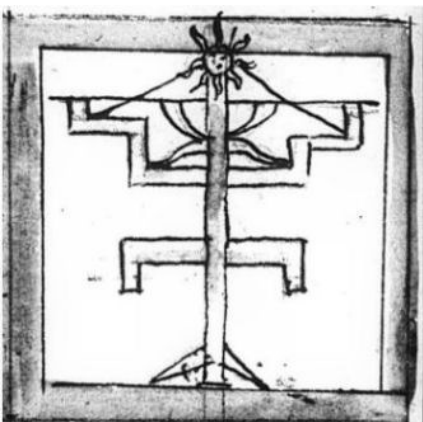
Holy Tables of the Fathers

From the *Dispositio Numerorum Magica Ab Unitate Usque ad Dvodenarium Collecta*, or *The Magical Calendar* (1614) by Johann Baptista Großschedel, with engravings by Johannes Theodorus de Bry.

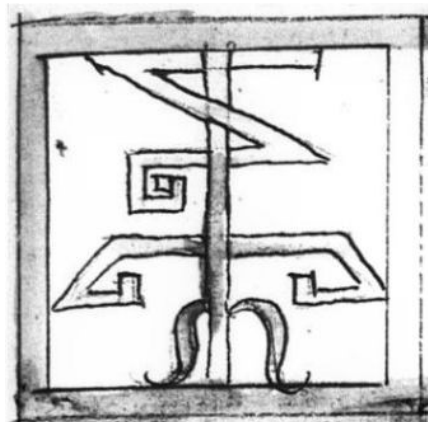
Eight Most Holy Tables of the Fathers



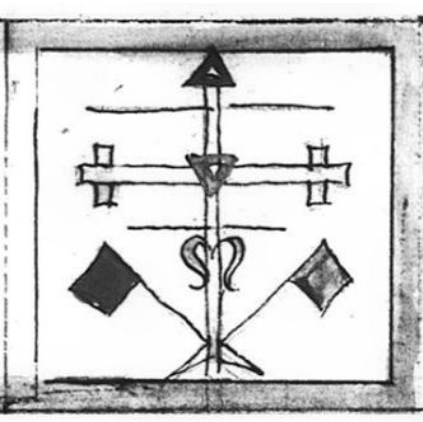
Adam
Gaining Intelligence



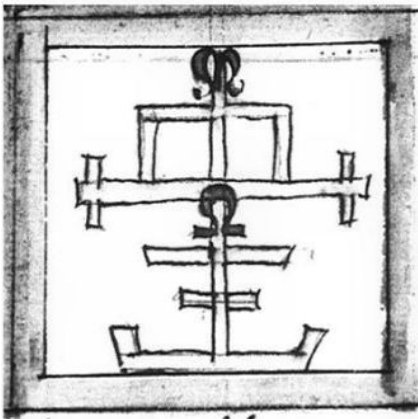
Moses
Performing Miracles



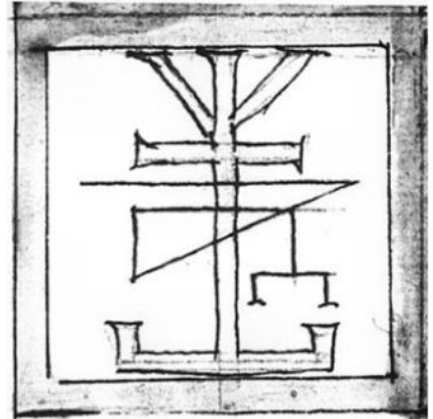
Elias
Attaining Divine Wisdom



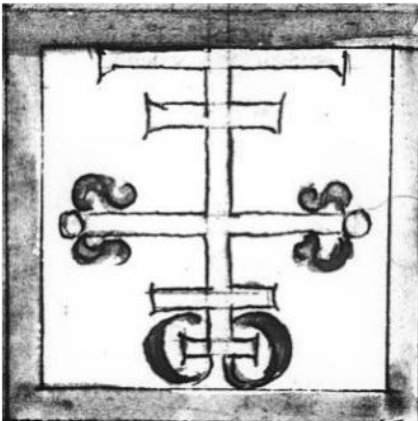
Joshua
Gift of Prophecy



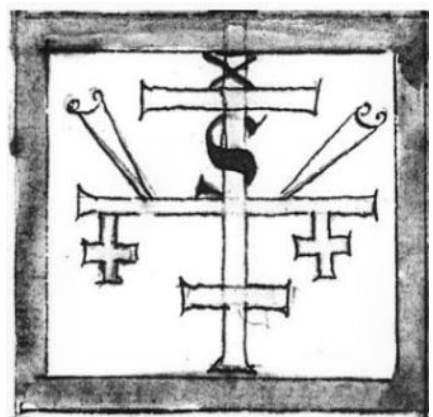
Jeremiah
Gift of Truthful Visions



Solomon
Attaining Wisdom



Daniel
To Interpret Dreams



Ezechiel
Vitality and Health

The Holy Fathers are operationally approached as Ascended Masters, where their Spirit can be invoked for divine assistance. The foregoing talismanic sigils are inscribed onto parchment paper and carried as charms for endowing one with the respective blessings. A magical Table can also be painted or stitched onto cloth, with two pieces sewn together, and in it, fill it with dried herbs corresponding with the intentions set for the talisman.

Septenaries of Aphorisms

From *Arbatel de Magia* or *The Arbatel of Magic: The Spiritual Wisdom of the Ancients* (Robert Turner, Trans. 1655)



Ninurta Defeats Anzu (from the *Arbatel de Magia Veterum*)

THE FIRST SEPTENARY

- I | Whosoever would know Secrets, let him know how to keep secret things secretly; and to reveal those things that are to be revealed, and to seal those things which are to be sealed: and *not to give holy things to dogs, nor cast pearls before swine*. Observe this Law, and the eyes of thy understanding shall be opened, to understand secret things; and thou shalt have whatsoever thy minde desireth to be divinely revealed unto thee. Thou shalt have also the Angels and Spirits of God prompt and ready in their nature to minister unto thee, as much as any humane minde can desire.

2	In all things call upon the Name of the Lord: and without prayer unto God through his onely-begotten son, do not thou undertake to do or think anything. And use the Spirits given and attributed unto thee, as Ministers, without rashness and presumption, as the messengers of God; having a due reverence towards the Lord of Spirits. And the remainder of thy life do thou accomplish, demeaning thy self peaceably, to the honour of God, and the profit of thy self and thy neighbour.
3	Live to thy self, and the Muses: avoid the friendship of the Multitude: be thou covetous of time, beneficial to all men. Use thy Gifts, be vigilant in thy Calling; and let the Word of God never depart from thy mouth.
4	Be obedient to good Admonitions: avoid all procrastination: accustom thy self to Contancie and Gravity, both in thy words and deeds. Resist temptations of the Tempter, by the Word of God. Flee from earthly things; seek after heavenly things. Put no confidence in thy own wisdom; but look unto God in all things, according to that sentence of the Scripture: <i>When we know not what we shall do, unto thee, O God, do we lift up our eyes, and from thee we expect our help.</i> For where all humane refuges do forsake us, there will the help of God shine forth, according to the saying of <i>Philo</i> .
5	<i>Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and thy neighbour as thy self:</i> [Luke 10.27] And the Lord will keep thee as the apple of his eye, and will deliver thee from all evil, and will replenish thee with all good; and nothing shall thy soul desire, but thou shalt be fully endued therewith, so that it be contingent to the salvation of thy soul and body.
6	Whatsoever thou hast learned, frequently repeat, and fix the same in thy minde: and learn much, but not many things, because a humane understanding cannot be alike capable in all things, unless it be such a one that is divinely regenerated; unto him nothing is so difficult or manifold, which he may not be able equally to attain to.
7	<i>Call upon me in the day of trouble, and I will hear thee, and thou shalt glorifie me,</i> [Ps49.15] saith the Lord. For all Ignorance is

tribulation of the minde; therefore call upon the Lord in thy ignorance, and he will hear thee. And remember that thou give honour unto God, and say with the Psalmist, *Not unto us, Lord, but unto thy Name give the glory.* [Psalms 113.9]



Enlil: Mesopotamian God of Wind and Storms

THE SECOND SEPTENARY

8	Even as the Scripture testifies, that God appointeth names to things or persons, and also with them hath distributed certain powers and offices out of his treasures: so the Characters and Names of Stars have not any power by reason of their figure or pronounciation, but by reason of the vertue or office which God hath ordained by nature either to such a Name or Character. For there is no power either in heaven or in earth, or hell, which doth not descend from God; and without his permission, they can neither give or draw forth into any action, any thing they have.
9	That is the chiefest wisdom, which is from God; and next, that which is in spiritual creatures; afterwards, in corporeal creatures; fourthly, in Nature, and natural things. The spirits that are apostate, ³ and reserved to the last judgement, do follow these, after a long interval. Sixthly, the ministers of punishments in hell, and the obedient unto God. Seventhly, the Pigmies do not possess the lowest place, and they who inhabit in elements, and elementary things. It is convenient therefore to know and discern all differences of the wisdom of the Creator and the Creatures, that it may be certainly manifest unto us, what we ought to assume to our use of every thing, and that we may know in truth how and in what maner that may be done. For truly every creature is ordained for some profitable end to humane nature, and for the service thereof; as the holy Scriptures, Reason, and Experience, do testifie.
10	God the Father Almighty, Creator of heaven and earth, and of all things visible and invisible, in the holy Scriptures proposeth himself to have an eye over us; and as a tender father which loveth his children, he teacheth us what is profitable, and what not; what we are to avoid, and what we are to embrace: then he allureth us to obedience with great promises of corporal and eternal benefits, and deterreth us (with threatning of punishments) from those things which are not profitable for us. Turn over therefore with thy hand, both night and day, those holy Writings, that thou mayest be happie in things present,

	and blessed in all eternity. Do this, and thou shalt live, which the holy Books have taught thee.
II	<p>A number of Four is <i>Pythagorical</i>, and the first Quadrate; therefore here let us place the foundation of all wisdom, after the wisdom of God revealed in the holy Scriptures, and to the considerations proposed in Nature.</p> <p>Appoint⁴ therefore to him who solely dependeth upon God, the wisdom of every creature to serve and obey him, <i>nolens volens</i>, willing or unwilling. And in this, the omnipotency of God shineth forth. It consisteth therefore in this, that we will discern the creatures which serve us, from those that are unwilling; and that we may learn how to accommodate the wisdom and offices of every creature unto our selves. This Art is not delivered, but divinely. Unto whom God will, he revealeth his secrets; but to whom he will not bestow any thing out of his treasures, that person shall attain to nothing without the will of God.</p> <p>Therefore we ought to desire <i>ἡμεῖς ἀπομακρυνόμενοι</i> from God alone, which will mercifully impart these things unto us. For he who hath given us his Son, and commanded us to pray for his holy Spirit, How much more will he subject unto us the whole creature, and things visible and invisible? <i>Whatsoever ye ask, ye shall receive</i>. Beware that ye do not abuse the gifts of God, and all things shall work together unto you for your salvation. And before all things, be watchful in this, That your names be written in heaven: this is more light, That the spirits be obedient unto you, as Christ admonisheth.</p>
12	<i>In the Acts of the Apostles</i> , the Spirit saith unto <i>Peter</i> after the Vision, <i>Go down, and doubt not but I have sent them</i> , when he was sent for from <i>Cornelius</i> the Centurion. After this maner, in vocal words, are all disciplines delivered, by the holy Angels of God, as it appeareth out of the Monuments of the <i>Ægyptians</i> . And these things afterwards were vitiated and corrupted with humane opinions; and by the instigation of evil spirits, who sow tares amongst the children of disobedience, as it is manifest out of <i>St. Paul</i> , and <i>Hermes Trismegistus</i> . There is no other maner of restoring these Arts. then by the doctrine of the holy Spirits of

	<p>God; because true <i>faith cometh by hearing</i>. But because thou mayst be certain of the truth, and mayst not doubt whether the spirits that speak with thee, do declare things true or false, let it onely depend upon thy faith in God; that thou mayst say with <i>Paul, I know on whom I trust</i>. If no sparrow can fall to the ground without the will of the Father which is in heaven, How much more will not God suffer thee to be deceived, O thou of little faith, if thou dependest wholly upon God, and adherest onely to him?</p>
13	<p>The Lord liveth; and all things which live, do live in him. And he is truly יהוה, who hath given unto all things, that they be that which they are: and by his word alone, through his Son, hath produced all things out of nothing, which are in being. He calleth all the stars. and all the host of heaven by their names. He therefore knoweth the true strength and nature of things, the order and policie of every creature visible and invisible, to whom God hath revealed the names of his creatures. It remaineth also, that he receive power from God, to extract the vertues in nature, and hidden secrets of the creature; and to produce their power into action, out of darkness into light. Thy scope therefore ought to be, that thou have the names of the Spirits, that is, their powers and offices, and how they are subjected and appointed by God to minister unto thee; even as <i>Raphael</i> was sent to <i>Tobias</i>, that he should heal his father, and deliver his son from dangers, and bring him to a wife. So <i>Michael</i>, the fortitude of God governeth the people of God: <i>Gabriel</i>, the messenger of God, was sent to <i>Daniel</i>, <i>Mary</i>, and <i>Zachary</i> the father of <i>John Baptist</i>. And he shall be given to thee that desirest him, who will teach thee whatsoever thy soul shall desire, in the nature of things. His ministry thou shalt use with trembling and fear of thy Creator, Redeemer, and Sanctifier, that is to say, the Father, Son, and holy Ghost: and do not thou let slip any occasion of learning and be vigilant in thy calling, and thou shalt want nothing that is necessary for thee.</p>
14	<p>Thy soul liveth for ever, through him that hath created thee: call therefore upon the Lord thy God, and him onely shalt thou serve. This thou shalt do, if thou wilt perform that end for</p>

which thou art ordained of God, and what thou owest to God and to thy neighbour. God requireth of thee a minde, that thou shouldest honour his Son, and keep the words of his Son in thy heart: if thou honour him, thou hast done the will of thy Father which is in heaven.

To thy neighbour thou owest offices of humanity, and that thou draw all men that come to thee, to honour the Son. This is the Law and the Prophets. In temporal things, thou oughtest to call upon God as a father, that he would give unto thee all necessities of this life: and thou oughtest to help thy neighbour with the gifts which God bestoweth upon thee, whether they be spiritual or corporal.

Therefore thou shalt pray thus:

PRAYER

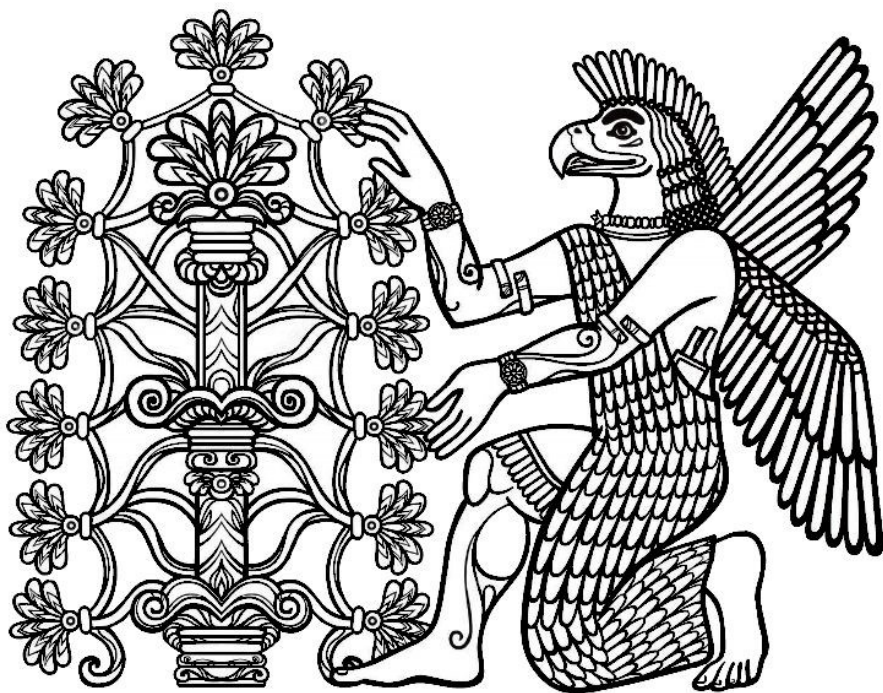
Domine Cœli & Terræ omnium visibilium & inuisibilium conditor & creator: ego indignus, te iubente, te inuoco, per filium tuum unigenitum Dominum nostrum Iesum Christum, vt des mihi spiritum Sanctum tuum, qui me in veritate tua dirigat ad omne bonum tuum. Amen.

O Lord of heaven and earth, Creator and Maker of all things visible and invisible; I, though unworthy, by thy assistance call upon thee, through thy onely begotten Son Jesus Christ our Lord, that thou wilt give unto me thy holy Spirit, to direct me in thy truth unto all good. Amen.

Quia verò desiderio desidero artes huius vitæ, & necessarias nobis perfectè cognoscere, quæ immersæ sunt tantis tenebris & conspurcatæ infinitis humanis opinionibus, vt ego videam, me meis viribus nihil in iis assequiturum te non docente: da mihi vnum de spiritibus tuis, qui me doceat ea, quæ vis nos discere & cognoscere, ad laudem & honorem tuum & utilitatem proximi. Da mihi etiam cor docile, vt quæ me docueris faciliè percipiam & in mentem meam recondam inde proferenda, tanquam de tuis inexhaustis thesauris ad omnes vsus necessarios: & da mihi gratiam, vt tantis donis tuis humillimè cum metu & tremore vtar, per Dominum nostrum Iesum

Christum cum Sancto Spiritu tuo, Amen.

Because I earnestly desire perfectly to know the Arts of this life and such things as are necessary for us, which are so overwhelmed in darkness, and polluted with infinite humane opinions, that I of my own power can attain to no knowledge in them, unless thou teach it me: Grant me therefore one of thy spirits, who may teach me those things which thou wouldest have me to know and learn, to thy praise and glory, and the profit of our neighbour. Give me also an apt and teachable heart, that I may easily understand those things which thou shalt teach me, and may hide them in my understanding, that I may bring them forth as out of thy inexhaustible treasures, to all necessary uses. And give me grace, that I may use such thy gifts humbly, with fear and trembling, through our Lord Jesus Christ, with thy holy Spirit. Amen.



Anzu and the Assyrian Tree of Life

From the *Ars Paulina*, Book III
of the *Lemegeton*, or the *Lesser Key of Solomon* (1641)

THE THIRD SEPTENARY

- 15 They are called Olympick spirits, which do inhabit in the firmament, and in the stars of the firmament: and the office of these spirits is to declare Destinies, and to administer fatal Charms, so far forth as God pleaseth to permit them: for nothing, neither evil spirit nor evil Destiny, shall be able to hurt him who hath the most High for his refuge. If therefore any of the *Olympick* spirits shall teach or declare that which his star to which he is appointed portendeth, nevertheless he can bring forth nothing into action, unless he be permitted by the Divine power. It is God alone who giveth them power to effect it. Unto God the maker of all things, are obedient all things celestial, sublunary, and infernal. Therefore rest in this: Let God be thy guide in all things which thou undertakest, and all things shall attain to a happie and desired end; even as the history of the whole world testifieth and daily experience sheweth. There is peace to the godly: *there is no peace to the wicked, saith the Lord.*
-
- 16 There are seven different governments of the Spirits of *Olympus*, by whom God hath appointed the whole frame and universe of this world to be governed: and their visible stars are ARATRON (ruleth Provinces XLIX), BETHOR (ruleth Provinces LXII), PHALEG (ruleth Provinces XXXV), OCH (ruleth Provinces XXVIII), HAGITH (ruleth Provinces XXI), OPHIEL (ruleth Provinces XIV), PHUL (ruleth Provinces VII), after the *Olympick* speech. Every one of these hath under him a mighty *Militia* in the firmament.
- So that there are 196 *Olympick* Provinces in the whole Universe. wherein the seven Governours do exercise their power: all which are elegantly set forth in Astronomy. But in this place it is to be explained, in what maner these Princes and Powers may be drawn into communication. *Aratron* appeareth in the first hour of *Saturday*,⁸ and very truely giveth answers concerning his Provinces and Provincials. So likewise do the rest appear in order in their days and hours. Also every one of them ruleth 490 years. The beginning of their simple *Anomaly*, in the 60 year before the Nativity of Christ, was the beginning of the

administration of *Bethor*, and it lasted until the yeer of our Lord Christ 430. To whom succeeded *Phaleg*, until the 920 yeer. Then began *Och*, and continued until the year 1410, and thenceforth *Hagith* ruleth untill the year 1900.

- 17 | Magically the Princes of the seven Governments are called simply, in that time, day and hour wherein they rule visibly or invisibly, by their Names and Offices which God hath given unto them; and by proposing their Character which they have given or confirmed:

See Book II, Chapter 21, "Of the Seven Olympic Spirits."

The most general Precepts of this Secret:

1. Every Governour acteth with all his Spirits, either naturally, to wit, always after the same maner; or otherwise of their own free-will, if God hinder them not.
2. Every Governour is able to do all things which are done naturally in a long time, out of matter before prepared; and also to do them suddenly, out of matter not before prepared. As *Och*, the Prince of Solar things, prepareth gold in the mountains in a long time; in a less time, by the Chymical Art; and Magically, in a moment.
3. The true and divine Magus may use all the creatures of God, and offices of the Governours of the world, at his own will, for that the Governours of the world are obedient unto them, and come when they are called, and do execute their commands: but God is the Author thereof: as *Joshua* caused the Sun to stand still in heaven. They send some of their Spirits to the Mean Magus, which do obey them onely in some determinate business: but they hear not the false Magus, but expose them to the deceits of the devils, and cast them into divers dangers, by the Command of God.
4. In all the elements there are the seven Governours with their hosts, who do move with the equal motion of the firmament; and the inferiours do always depend upon the superiours, as it is taught in Philosophy.

	<p>5. A man that is a true Magus, is brought forth a Magus from his mothers womb: others, who do give themselves to this office, are unhappie. This is that which <i>John</i> the Baptist speaketh of: <i>No man can do any thing of himself, except it be given him from above.</i></p> <p>6. Every Character given from a Spirit, for what cause soever, hath his efficacie in this business, for which it is given, in the time prefixed: But it is to be used the same day and Planetary hour wherein it is given.</p> <p>7. God liveth, and thy soul liveth: keep thy Covenant, and thou hast whatsoever the spirit shall reveal unto thee in God, because all things shall be done which the Spirit promiseth unto thee.</p>
18	<p>There are other names of the <i>Olympick</i> spirits delivered by others; but they onely are effectual, which are delivered to any one, by the Spirit the revealer, visible or invisible: and they are delivered to every one as they are predestinated: therefore they are called Constellations; and they seldome have any efficacie above 140 yeers. Therefore it is most safe for the young practisers of Art, that they work by the offices of the Spirits alone, without their names; and if they are pre-ordained to attain the Art of Magic, the other parts of the Art will offer themselves unto them of their own accord. Pray therefore for a constant faith, and God will bring to pass all things in due season.</p>
19	<p><i>Olympus</i> and the inhabitants thereof, do of their own accord offer themselves to men in the forms of Spirits, and are ready to perform their Offices for them, whether they will or not: by how much the rather will they attend you, if they are desired? But there do appear also evil Spirits, and destroyers, which is caused by the envy and malice of the devil; and because men do allure and draw them unto themselves with their sin, as a punishment due to sinners. Whosoever therefore desireth familiarly to have a conversation with Spirits, let him keep himself from enormous sins, and diligently pray to the most High to be his keeper; and he shall break through all the snares</p>

	and impediments of the devil: and let him apply himself to the service of God, and he will give him an increase in wisdom.
20	<p>All things are possible to them that believe them, and are willing to receive them; but to the incredulous and unwilling, all things are impossible: there is no greater hinderance then a wavering minde, levity, unconstancy, foolish babbling, drunkenness, lusts, and disobedience to the word of God.</p> <p>A Magus therefore ought to be a man that is godly, honest, constant in his words and deeds, having a firm faith toward God, prudent, and covetous of nothing but of wisdom about divine things.</p>
21	<p>When you would call any of the <i>Olympick</i> Spirits, observe the rising of the Sun that day, and of what nature the Spirit is which you desire; and saying the prayer following, your desires shall be perfected:</p> <p style="text-align: center;">PRAYER</p> <p><i>Omnipotens Æterne Deus, qui totam Creaturam condidisti in laudem tuam, & honorem tuum, ac ministerium hominis, oro vt Spiritum: [here, recite the Name of the Spirit to be invoked] de Solari ordine mittas, qui me informet & doceat, quæ illum interrogauero: Aut mihi medicinam adferat contra hydropem, &c. Verùm non mea fiat voluntas, sed tua per Iesum Christum filium tuum vnigenitum Dominum Nostrum. Amen.</i></p> <p>Omnipotent and eternal God, who hast ordained the whole creation for thy praise and glory, and for the salvation of man, I beseech thee that thou wouldst send thy Spirit [<i>here, recite the Name of the Spirit to be invoked</i>] of the solar order, who shall inform and teach me those things which I shall ask of him; or, that he may bring me medicine against the dropsie, et cetera. Nevertheless not my will be done, but thine, through Jesus Christ thy onely begotten Son, our Lord. Amen.</p> <p>But thou shalt not detain the Spirit above a full hour, unless he be familiarly addicted unto thee.</p>

CLOSING

Quia Placide Et Quiete Venisti, ac petitioni meæ respondisti, ago Deo gratias in cuius venisti nomine, ac eas nunc in pace ad ordines tuos, rediturus ad me cum te vocauero nomine tuo, aut per ordinem, aut per officium tuum, quod à Creatore concessum est. Amen.

Forasmuch as thou camest in peace, and quietly, and hast answered unto my petitions; I give thanks unto God, in whose Name thou camest: and now thou mayest depart in peace unto thy orders; and return to me again when I shall call thee by thy name, or by thy order, or by thy office, which is granted from the Creator. Amen.

Be not rash with thy mouth, neither let thy heart be hasty to utter any thing before God; for God is in Heaven, and thou in earth: Therefore let thy words be few; for a dream cometh through the multitude of business. (Ecclesiast. Chap. 5)

הָאָרֶץ וְאֵת הַשָּׁמַיִם אֵת אֱלֹהִים בָּרָא בְּרֵאשִׁית



Virga Aurea (Rome 1616) by James Bonaventure Hepburn (Side)

THE FOURTH SEPTENARY

22	We call that a secret, which no man can attain unto by humane industry without revelation; which Science lieth obscured, hidden by God in the creature; which nevertheless he doth permit to be revealed by Spirits, to a due use of the thing it self. And these secrets are either concerning things divine, natural or humane. But thou mayst examine a few, and the most select, which thou wilt commend with many more.
23	Make a beginning of the nature of the secret, either by a Spirit in the form of a person, or by vertues separate, either in humane Organs, or by what manner soever the same may be effected; and this being known, require of a Spirit which knoweth that art, that he would briefly declare unto thee whatsoever that secret is: and pray unto God, that he would inspire thee with his grace, whereby thou maist bring the secret to the end thou desireth, for the praise and glory of God, and the profit of thy neighbour.
24	<p>The greatest secrets are number seven:</p> <ol style="list-style-type: none">1. The first is the curing of all diseases in the space of seven dayes, either by character, or by natural things, or by the superior Spirits with the divine assistance.2. The second is, to be able to prolong life to whatsoever age we please: I say, a corporal and natural life.3. The third is, to have the obedience of the creatures in the elements which are in the forms of personal Spirits; also of Pigmyes, the Spirits of the Four Elements, Sagani, Nymphes, Dryades, and Spirits of the woods.4. The fourth is, to be able to discourse with knowledge and understanding of all things visible and invisible, and to understand the power of every thing, and to what it belongeth.5. The fifth is, that a man be able to govern himself according to that end for which God hath appointed him.

6. The sixth is, to know God, and Christ, and his holy Spirit: this is the perfection of the *Microcosmus*.

7. The seventh, to be regenerate, as *Henochius* the King of the inferiour world.

These seven secrets a man of an honest and constant minde may learn of the Spirits, without any offence unto God.

The mean Secrets are likewise seven in number:

1. The first is, the transmutation of Metals, which is vulgarly called *Alchymy*; which certainly is given to very few, and not but of special grace.

2. The second is, the curing of diseases with Metals, either by the magnetick vertues of precious stones, or by the use of the Philosophers stone, and the like.

3. The third is, to be able to perform Astronomical and Mathematical miracles, such as are *Hydraulick-engines*, to administer business by the influence of Heaven, and things which are of the like sort.

4. The fourth is, to perform the works of natural Magic, of what sort soever they be.

5. The fifth is, to know all Physical secrets.

6. The sixth is, to know the foundation of all Arts which are exercised with the hands and offices of the body.

7. The seventh is, to know the foundation of all Arts which are exercised by the angelical nature of man.

The lesser secrets are seven:

1. The first is, to do a thing diligently, and to gather together much money.

2. The second is, to ascend from a mean state to dignities and honours, and to establish a newer family, which may be illustrious and do great things.

3. The third is, to excel in military affairs, and happily to achieve to great things, and to be an head of the head of Kings and Princes.
4. To be a good house-keeper both in the Country and City.
5. The fifth is, to be an industrious and fortunate Merchant.
6. To be a Philosopher, Mathematician, and Physician, according to *Aristotle, Plato, Ptolomy, Euclides, Hippocrates, and Galen.*
7. To be a Divine according to the Bible and Schooles, which all writers of divinity both old and new have taught.

25

We have already declared what a secret is, the kindes and species thereof: it remaineth now to shew how we may attain to know those things which we desire.

1. The true and onely way to all secrets, is to have recourse unto God the Author of all good; and as Christ teacheth, In the first place seek ye the kingdom of God and his righteousness, and all these things shall be added unto you.
2. Also see that your hearts be not burthened with surfeting, and drunkenness, and the cares of this life.
3. Also commit your cares unto the Lord, and he will do it.
4. Also I the Lord thy God do teach thee, what things are profitable for thee, and do guide thee in the way wherein thou walkest.
5. And I will give thee understanding, and will teach thee in the way wherein thou shalt go, and I will guide thee with my eye.
6. Also if you which are evil, know how to give good things to your children, how much more shall your Father which is in heaven give his holy Spirit to them that ask him?
7. If you will do the will of my Father which is in heaven, ye are truly my disciples, and we will come unto you, and make our

abode with you.

If you draw these seven places of Scripture from the letter unto the Spirit, God himself by his holy Spirit will teach thee true and profitable things: he will give also his ministring Angels unto thee, to be thy companions, helpers, and teachers of all the secrets of the world, and he will command every creature to be obedient unto thee, so that cheerfully rejoycing thou maist say with the Apostles, That the Spirits are obedient unto thee; so that at length thou shalt be certain of the greatest thing of all, That thy name is written in Heaven.

- 26 There is another way which is more common, that secrets may be revealed unto thee also, when thou art unwitting thereof, either by God, or by Spirits which have secrets in their power; or by dreams, or by strong imaginations and impressions, or by the constellation of a nativity by celestial knowledge. After this manner are made heroick men, such as there are very many, and all learned men in the world, Plato, Aristotle, Hippocrates, Galen, Euclides, Archimedes, Hermes Trismegistus the father secrets, with Theophrastus, Paracelsus; all which men had in themselves all the vertues of secrets. Hitherto also are referred, Homer, Hesiod, Orpheus, Pythagoras; but these had not such gifts of secrets as the former. To this are referred, the Nymphes, and sons of Melusine, and Gods of the Gentiles, Achilles, Æneas, Hercules: also, Cyrus, Alexander the great, Julius Cæsar, Lucullus, Sylla. Marius.

It is a canon, That every one know his own Angel. and that he obey him according to the word of God; and let him beware of the snares of the evil Angel, lest he be involved in the calamities of Brutus and Mark Antony. To this refer the book of Jovianus Pontanus of Fortune, and his Eutichus.

The third way is, diligent and hard labor, without which no great thing can be obtained from the divine Deity worthy admiration, as it is said:

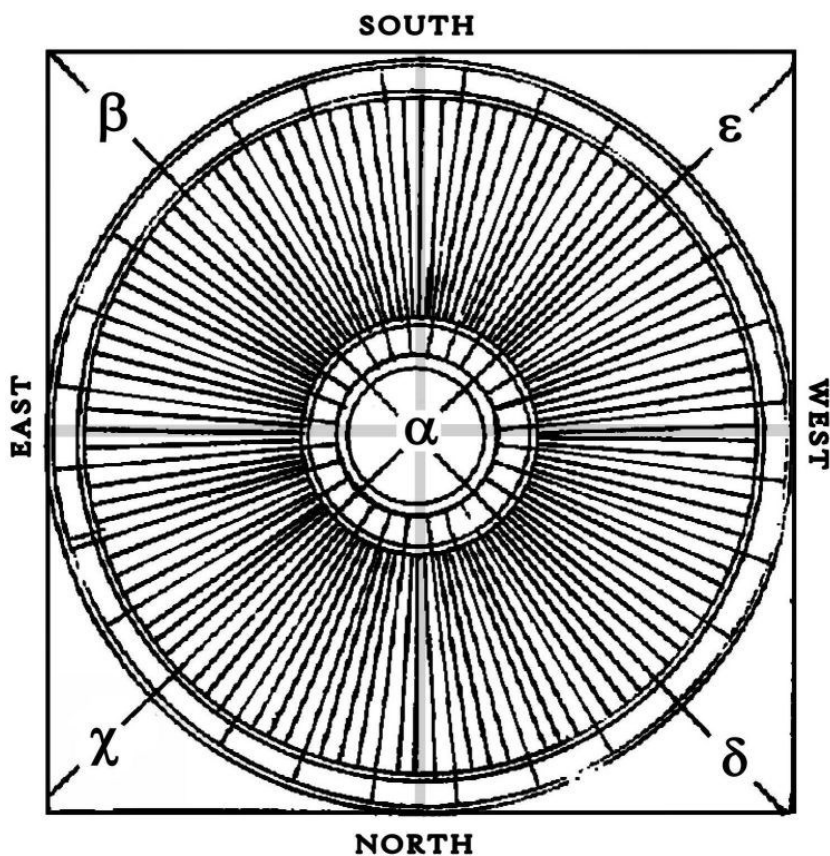
Tu nihil invita dices faciésve Minerva.

Nothing canst thou do or say against Minerva's will.

We do detest all evil Magus, who make themselves associates with the devils with their unlawful superstitions, and do obtain and effect some things which God permitteth to be done, instead of the punishment of the devils. So also they do other evil acts, the devil being the author, as the Scripture testifie of Judas. To these are referred all idolaters of old, and of our age, and abusers of Fortune, such as the heathens are full of. And to these do appertain all Charontick evocation of Spirits the works of Saul with the woman, and Lucanus prophesie of the deceased souldier, concerning the event of the Pharsalian war, and the like.

27

This is the Seal of Secrets:



The use of this Seal of Secrets is, that thereby thou maist know whence the Spirits or Angels are produced, which may teach the secrets delivered unto them from God. But they have names taken from their offices and powers, according to the gift which God hath severally distributed to every one of them. One hath the power of the sword; another, of the pestilence; and another, of inflicting famine upon the people, as it is ordained by God. Some are destroyers of Cities, as those two were, who were sent to overthrow Sodom and Gomorrha, and the places adjacent, examples whereof the holy Scripture witnesseth. Some are the watch-men over Kingdoms; others the keepers of private persons; and from thence, anyone may easily form their names in his own language: so that he which will, may ask a physical Angel, mathematical, or philosophical, or an Angel of civil wisdom, or of supernatural or natural wisdom, or for any thing whatsoever; and let him ask seriously, with a great desire of his minde, and with faith and constancy and without doubt, that which he asketh he shall receive from the Father and God of all Spirits. This faith surmounteth all seals, and bringeth them into subjection to the will of man. The Characteristical maner of calling Angels succeedeth this faith, which dependeth onely on divine revelation; But without the said faith preceding it, it lieth in obscurity. Nevertheless, if any one will use them for a memorial, and not otherwise, and as a thing simply created by God to his purpose, to which such a spiritual power or essence is bound; he may use them without any offence unto God. But let him beware, lest that he fall into idolatry, and the snares of the devil, who with his cunning sorceries, easily deceiveth the unwary. And he is not taken but onely by the finger of God, and is appointed to the service of man; so that they unwillingly serve the godly; but not without temptations and tribulations, because the commandment hath it, That he shall bruise the heel of Christ, the seed of the woman. We are therefore to exercise our selves about spiritual things, with fear and trembling, and with great reverence towards God, and to be conversant in spiritual essences with gravity and justice. And he which medleth with such things, let him beware of all levity, pride,

covetousness, vanity, envy and ungodliness, unless he wil miserably perish.

- 28 | Because all good is from God, who is onely good, those things which we would obtain of him, we ought to seek them by prayer in Spirit and Truth, and a simple heart. The conclusion of the secret of secrets is, That every one exercise himself in prayer, for those things which he desires, and he shall not suffer a repulse. Let not any one despise prayer; for by whom God is prayed unto, to him he both can and will give. Now let us acknowledge him the Author, from whom let us humbly seek for our desires. A merciful & good Father, loveth the sons of desires, as Daniel; and sooner heareth us, then we are able to overcome the hardness of our hearts to pray. But he will not that we give holy things to dogs, nor despise and condemn the gifts of his treasury. Therefore diligently and often read over and over the first Septenary of secrets, and guide and direct thy life and all thy thoughts according to those precepts; and all things shall yield to the desires of thy minde in the Lord, to whom thou trustest.

THE FIFTH SEPTENARY

- 29 | As our study of Magic proceedeth in order from general Rules premised, let us now come to a particular explication thereof. Spirits either are divine ministers of the word, and of the Church, and the members thereof ; or else they are servient to the Creatures in corporal things, partly for the salvation of the soul and body, and partly for its destruction. And there is nothing done, whether good or evil, without a certain and determinate order and government. He that seeketh after a good end, let him follow it; and he that desires an evil end, pursueth that also, and that earnestly, from divine punishment, and turning away from the divine will. Therefore let every one compare his ends with the word of God, and as a touchstone that will judge between good and evil; and let him propose unto himself what is to be avoided, and what is to be sought after; and that which he constituteth and determineth unto himself,

	let him diligently, not procrastinating or delaying, until he attain to his appointed bound.
30	They which desire riches, glory of this world, Magistracy, honours, dignities, tyrannies, and that magically if they endeavour diligently after them, they shall obtain them, every one according to his destiny, industry, and magical Sciences, as the History of Melusine witnesseth, and the Magus thereof, who ordained, That none of the Italian nation should for ever obtain the Rule or Kingdom of Naples; and brought it to pass, that he who reigned in his age, to be thrown down from his seat: so great is the power of the guardian or tutelar Angels of Kingdoms of the world.
31	Call the Prince of the Kingdom, and lay a command upon him, and command what thou wilt, and it shall be done, if that Prince be not again absolved from his obedience by a succeeding Magus. Therefore the Kingdom of Naples may be again restored to the Italians, if any Magus shall call him who instituted this order, and compel him to recal his deed; he may be compelled also, to restore the secret powers taken from the treasury of Magic; A Book, a Gemme, and magical Horn, which being had, any one may easily, if he will, make himself the Monarch of the world. But Judæus chused rather to live among Gods, until the judgement, before the transitory good of this world; and his heart is so blinde, that he understandeth nothing of the God of heaven and earth, or thinketh more, but enjoyeth the delights of things immortal, to his own eternal destruction. And he may be easier called up, then the Angel of Plotinus in the Temple of Isis.
32	In like manner also, the Romans were taught by the Sibyls books; and by that means made themselves the Lords of the world, as Histories witness. But the Lords of the Prince of a Kingdom do bestow the lesser Magistracies. He therefore that desireth to have a lesser office, or dignity, let him magically call a Noble of the Prince, and his desire shall be fulfilled.
33	But he who coveteth contemptible dignities, as riches alone, let him call the Prince of riches, or one of his Lords, and he shall

	obtain his desire in that kinde, whereby he would grow rich, either in earthly goods, or merchandize, or with the gifts of Princes, or by the study of Metals, or Chymistry: as he produceth any president of growing rich by these means, he shall obtain his desire therein.
34	All manner of evocation is of the same kinde and form, and this way was familiar of old time to the Sibyls and chief Priests. This in our time, through ignorance and impiety, is totally lost; and that which remaineth, is depraved with infinite lyes and superstitions.
35	The humane understanding is the onely effecter of all wonderful works, so that it be joyned to any Spirit; and being joyned, she produceth what she will. Therefore we are carefully to proceed in Magic, lest that Syrens and other monsters deceive us, which likewise do desire the society of the humane soul. Let the Magus carefully hide himself alwaies under the wings of the most High, lest he offer himself to be devoured of the roaring Lion; for they who desire earthly things, do very hardly escape the snares of the devil.

THE SIXTH SEPTENARY

- 36 Care is to be taken, that experiments be not mixed with experiments; but that every one be onely simple and several: for God and Nature have ordained all things to a certain and appointed end: so that for examples sake, they who perform cures with the most simple herbs and roots, do cure the most happily of all. And in this manner, in Constellations, Words and Characters, Stones, and such like, do lie hid the greatest influences or vertues in deed, which are in stead of a miracle.
- So also are words, which being pronounced, do forthwith cause creatures both visible and invisible to yield obedience, aswel creatures of this our world, as of the watry, aëry, subterranean, and Olympick supercelestial and infernal, and also the divine.
- Therefore simplicity is chiefly to be studied, and the knowledge

	of such simples is to be sought for from God; otherwise by no other means or experience they can be found out.
37	<p>And let all lots have their place decently: Order, Reason and Means, are the three things which do easily render all learning aswell of the visible as invisible creatures. This is the course of Order, That some creatures are creatures of the light; others, of darkness: these are subject to vanity, because they run headlong into darkness, and inthral themselves in eternal punishments for their rebellion. Their Kingdom is partly very beautiful in transitory and corruptible things on the one part, because it cannot consist without some vertue and great gifts of God; and partly most filthy and horrid to be spoken of, because it aboundeth with all wickedness and sin, idolatry, contempt of God, blasphemies against the true God and his works, worshippers of devils, disobedience towards Magistrates, seditions, homicides, robberies, tyranny, adulteries, wicked lusts, rapes, thefts, lyes, perjuries, pride, and a covetous desire of rule; in this mixture consisteth the kingdom of darkness: but the creatures of the light are filled with eternal truth, and with the grace of God, and are Lords of the whole world, and do reign over the Lords of darkness, as the members of Christ. Between these and the other, there is a continual war, until God shall put an end to their strife, by his last judgement.</p>
38	<p>Therefore Magic is twofold in its first division; the one is of God, which he bestoweth on the creatures of light; the other also is of God, but as it is the gift which he giveth unto the creatures of darkness: and this is also two-fold: the one is to a good end, as when the Princes of darkness are compelled to do good unto the creatures, God enforcing them; the other is for an evil end, when God permitteth such to punish evil persons, that magically they are deceived to destruction; or, also he commandeth such to be cast out into destruction.</p> <p>The second division of Magic is, that it bringeth to pass some works with visible instruments, through visible things; and it effecteth other works with invisible instruments by invisible things; and it acteth other things, aswel with mixed means, as</p>

instruments and effects.

The third division is, There are some things which are brought to pass by invocation of God alone: this is partly Prophetical, and Philosophical; and partly, as it were Theophrastical. Other things there are, which by reason of the ignorance of the true God, are done with the Princes of Spirits, that his desires may be fulfilled; such is the work of the Mercurialists.

The fourth division is, That some exercise their Magic with the good Angels in stead of God, as it were descending down from the most high God: such was the Magic of Baalim. Another Magic is, that which exerciseth their actions with the chief of the evil Spirits; such were they who wrought by the minor Gods of the heathens. Another Magic is, that which exerciseth their actions with the chief of the evil Spirits; such were they who wrought by the minor Gods of the heathens.

The fifth division is, That some do act with Spirits openly, and face to face; which is given to few: others do work by dreams and other signs; which the ancients took from their auguries and sacrifices.

The sixth division is, That some work by immortal creatures, others by mortal Creatures, as Nymphs, Satyrs, and such-like inhabitants of other elements, Pigmies, and so on.

The seventh division is, That the Spirits do serve some of their own accord, without art; others they will scarce attend, being called by art.

Among these species of Magic, that is the most excellent of all, which dependeth upon God alone. The second, Them whom the Spirits do serve faithfully of their own accord. The third is, that which is the property of Christians, which dependeth on the power of Christ which he hath in heaven and earth.

39 | There is a seven-fold preparation to learn the magical arts.

The first is, to meditate day and night how to attain to the true knowledge of God, both by his word revealed from the foundation of the world; as also by the seal of the creation, and

of the creatures; and by the wonderful effects which the visible and invisible creatures of God do shew forth.

Secondly it is requisite, that a man descend down into himself, and chiefly study to know himself; what mortal part he hath in him, and what immortal; and what part is proper to himself, and what diverse.

Thirdly, That he learn by the immortal part of himself, to worship, love and fear the eternal God, and to adore him in Spirit and Truth; and with his mortal part, to do those things which he knoweth to be acceptable to God, and profitable to his neighbours.

Fourthly, Whereas every man is to be vigilant to see to what kinde life he shall be called from his mothers wombe, that every one may know whether he be born to Magic, and to what species thereof, which every one may perceive easily that readeth these things, and by experience may have success therein; for such things and such gifts are not given but onely to the low and humble.

In the fifth place we are to take care, that we understand when the Spirits are assisting us, in undertaking the greatest business; and he that understands this, it is manifest, that he shall be made a Magus of the ordination of God; that is, such a person who useth the ministry of the Spirits to bring excellent things to pass. Here, as for the most part, they sin, either through negligence, ignorance, or contempt, or by too much superstition; they offend also by ingratitude towards God, whereby many famous men have afterwards drawn upon themselves destruction: they sin also by rashness and obstinacy; and also when they do not use their gifts for that honor of God which is required.

Sixthly, The Magus hath need of faith and taciturnity, especially, that he disclose no secret which the Spirit hath forbid him, as he commanded Daniel to seal some things, that is, not to declare them in publick; so as it was not lawful for Paul to speak openly of all things which he saw in a vision. No man will

believe how much is contained in this one precept.

Seventhly, In him that would be a Magus, there is required the greatest justice, that he undertake nothing that is ungodly, wicked or unjust, nor to let it once come in his minde; and so he shall be divinely defended from all evil.

40

When the Magus determineth with himself to do any incorporeal thing either with any exterior or interior sense, then let him govern himself according to these seven subsequent laws, to accomplish his Magical end.

The first Law is this, That he know that such a Spirit is ordained unto him from God; and let him meditate that God is the beholder of all his thoughts and actions; therefore let him direct all the course of his life according to the rule prescribed in the word of God.

Secondly, Always pray with David:

Spiritum sanctum tuum ne auferas à me, & Spiritu principali confirma me. Et ne nos inducas in tentationem, sed libera nos à malo. Ne des quæso Pater Cælestis potestatem Spiritui mendaci, quemadmodum dedisti super Achab, ut periret, sed custodi me in veritate tua, Amen.

Take not thy holy Spirit from me; and strengthen me with thy free Spirit; and lead us not into temptation, but deliver us from evil: I beseech thee, O heavenly Father, do not give power to any lying Spirit, as thou didst over Ahab that he perished; but keep me in thy truth. Amen.

Thirdly, Let him accustome himself to try the Spirits, as the Scripture admonisheth; for grapes cannot be gathered of thorns: let us try all things, and hold fast that which is good and laudable, that we may avoid every thing that is repugnant to the divine power.

The fourth is, To be remote and cleer from all manner of superstition; for this is superstition, to attribute divinity in this place to things, wherein there is nothing at all divine; or to

chuse or frame to our selves, to worship God with some kinde of worship which he hath not commanded: such are the Magical ceremonies of Satan, whereby he impudently offereth himself to be worshipped as God.

The fifth thing to be eschewed, is all worship of Idols, which bindeth any divine power to idols or other things of their own proper motion, where they are not placed by the Creator, or by the order of Nature: which things many false and wicked Magus faign.

Sixthly, All the deceitful imitations and affections of the devil are also to be avoided, whereby he imitateth the power of the creation, and of the Creator, that he may so produce things with a word, that they may not be what they are, which belongeth onely to the Omnipotency of God, and is not communicable to the creature.

Seventhly, Let us cleave fast to the gifts of God, and of his holy Spirit, that we may know them, and diligently embrace them with our whole heart, and all our strength.

4I We come now to the nine last Aphorismes of this whole Tome; wherewith we will, the divine mercy assisting us, conclude this whole Magical Isagoge (scholarly treatise).

Therefore in the first place it is to be observed, what we understand by Magus in this work.

Him then we count to be a Magus, to whom by the grace of God the spiritual essences do serve to manifest the knowledge of the whole universe, & of the secrets of Nature contained therein, whether they are visible or invisible. This description of a Magus plainly appeareth, and is universal.

An evil Magus is he, whom by the divine permission the evil Spirits do serve, to his temporal and eternal destruction and perdition to deceive men, and draw them away from God; such was Simon Magus, of whom mention is made in the Acts of the Apostles, and in Clemens; whom Saint Peter commanded to be thrown down upon the earth, when as he had commanded

himself, as it were a God, to be raised up into the air by the unclean Spirits.

Unto this order are also to be referred all those who are noted in the Twelve Tables of the Law (*Duodecim tabularum leges*, circa 451 BC) and are set forth with their evil deeds.

The subdivisions and species of both kindes of Magic, we will note in the Tomes following. In this place it shall suffice, that we distinguish the Sciences, which is good, and which is evil: Whereas man sought to obtain them both at first, to his own ruine and destruction, as Moses and Hermes do demonstrate.

42 Secondly, we are to know, that a Magus is a person predestinated to this work from his mothers wombe; neither let him assume any such great things to himself, unless he be called divinely by grace hereunto, for some good end; to a bad end is, that the Scripture might be fulfilled, It must be that offences will come; but wo be to that man through whom they come. Therefore, as we have before oftentimes admonished, With fear and trembling we must live in this world.

Notwithstanding I will not deny, but that some men may with study and diligence obtain some species of both kindes of Magic if it may be admitted. But he shall never aspire to the highest kindes thereof; yet if he covet to assail them, he shall doubtless offend both in soul and body. Such are they, who by the operations of false Magus, are sometimes carried to Mount Horeb, or in some wilderness, or deserts; or they are maimed in some member, or are simply torn in pieces, or are deprived of their understanding; even as many such things happen by the use thereof, where men are forsaken by God, and delivered to the power of Satan.



THE SEVENTH SEPTENARY

43 The Lord liveth, and the works of God do live in him by his appointment whereby he willeth them to be; for he will have them to use their liberty in obedience to his commands, or disobedience thereof. To the obedient, he hath proposed their rewards; to the disobedient he hath propounded their deserved punishment. Therefore these Spirits of their freewil, through their pride and contempt of the Son of God, have revolted from God their Creator, and are reserved unto the day of wrath; and there is left in them a very great power in the creation; but notwithstanding it is limited, and they are confined to their bounds with the bridle of God. Therefore the Magus of God, which signifies a wise man of God, or one informed of God, is led forth by the hand of God unto all everlasting good, both miniscruple things, and also the chieftest corporal things.

Great is the power of Satan, by reason of the great sins of men. Therefore also the Magus of Satan do perform great things, and greater then any man would believe: although they do subsist in their own limits, nevertheless they are above all humane apprehension, as to the corporal and transitory things of this life; which many ancient Histories, and daily Examples do testifie. Both kindes of Magic are different one from the other in their ends: the one leadeth to eternal good, and useth temporal things with thanksgiving; the other is a little sollicitous about eternal things; but wholly exerciseth himself about corporal things, that he may freely enjoy all his lusts and delights in contempt of God and his anger.

44 The passage from the common life of man unto a Magical life, is no other but a sleep, from that life; and an awaking to this life; for those things which happen to ignorant and unwise men in their common life, the same things happen to the willing and knowing Magus.

The Magus understandeth when the minde doth meditate of himself; he deliberateth, reasoneth, constituteth and determineth what is to be done; he observeth when his

cogitations do proceed from a divine separate essence, and he proveth of what order that divine separate essence is.

But the man that is ignorant of Magic, is carried to and fro, as it were in war with his affections; he knoweth not when they issue out of his own minde, or are impressed by the assisting essence; and he knoweth not how to overthrow the counsels of his enemies by the word of God, or to keep himself from the snares and deceits of the tempter.

45 The greatest precept of Magic is, to know what every man ought to receive for his use from the assisting Spirit, and what to refuse—

Which he may learn of the Psalmist, saying, *Wherewith shall a yong man cleanse his way? in keeping thy word, Oh Lord.*

To keep the word of God, so that the evil one snatch it not out of the heart, is the chieftest precept of wisdom. It is lawful to admit of, and exercise other suggestions which are not contrary to the glory of God, and charity towards our neighbours, not inquiring from what Spirit such suggestions proceed:

But we ought to take heed, that we are not too much busied with unnecessary things according to the admonition of Christ; *Martha, Martha, thou art troubled about many things; but Mary hath chosen the better part, which shall not be taken from her.*

Therefore let us alwaies have regard unto the saying of Christ, *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.*

All other things, that is, all things which are due to the mortal Microcosme, as food, raiment, and the necessary arts of this life.

46 There is nothing so much becometh a man, as constancy in his words and deeds, and when the like rejoyceth in his like; there are none more happy then such, because the holy Angels are conversant about such, and possess the custody of them.

On the contrary, men that are inconstant are lighter then nothing, and rotten leaves.

Even as every one governeth himself, so he allureth unto himself Spirits of his nature and condition; but one very truly adviseth, that no man should carry himself beyond his own calling, lest that he draw unto himself some malignant Spirit from the uttermost parts of the earth, by whom either he shall be infatuated and deceived, or brought to final destruction.

This precept appeareth most plainly: for Midas, when he would convert all things into gold, drew up such a Spirit unto himself, which was able to perform this; and being deceived by him, he had been brought to death by famine, if his foolishness had not been corrected by the mercy of God.

Would that men would diligently weigh this precept, and not account the Histories of Midas, and the like, for fables; they would be much more diligent in moderating their thoughts and affections, neither would they be so perpetually vexed with the Spirits of the golden mountains of Utopia.

Therefore we ought most diligently to observe, that such presumptions should be cast out of the minde, by the word, while they are new; neither let them have any habit in the idle minde that is empty of the divine word.

47 He that is faithfully conversant in his vocation shall have also the Spirits constant companions of his desires, who will successively supply him in all things.

But if he have any knowledge in Magic, they will not be unwilling to shew him, and familiarly to converse with him, and to serve him in those several ministeries, unto which they are addicted; the good Spirits in good things, unto salvation; the evil Spirits in every evil thing, to destruction.

Examples are not wanting in the Histories of the whole World; and do daily happen in the world. Theodosius before the victory of Arbogastus, is an example of the good; Brutus before he was slain, was an example of the evil Spirits, when he was persecuted of the Spirit of Cæsar, and exposed to punishment, that he slew himself, who had slain his own Father, and the

	Father of his Country.
48	<p>All Magic is a revelation of Spirits of that kinde, of which sort the Magic is:</p> <p>So that the nine Muses are called, in Hesiod, the ninth Magic, as he manifestly testifies of himself in Theogony.</p> <p>In Homer, the genius of Ulysses in Psigiogagia.</p> <p>Hermes, the Spirits of the more sublime parts of the minde.</p> <p>God revealed himself to Moses in the bush.</p> <p>The three wise men who came to seek Christ at Jerusalem, the Angel of the Lord was their leader.</p> <p>The Angels of the Lord directed Daniel.</p> <p>Therefore there is nothing whereof any one may glory, for it is not unto him that willeth, nor unto him that runneth; but to whom God will have mercy, or of some other spiritual fate.</p> <p>From hence springeth all Magic, and thither again it will revolve, whether it be good or evil.</p> <p>In this manner Tages the first teacher of the Magic of the Romanes, gushed out of the earth.</p> <p>Diana of the Ephesians shewed her worship, as if it had been sent from heaven.</p> <p>So also Apollo.</p> <p>And all the Religion of the Heathens is taken from the same Spirits.</p>
49	<p>The conclusion therefore of this Isagoge is the same which we have above already spoken of:</p> <p>That even as there is one God, from whence is all good; and one sin, to wit, disobedience, against the Divine Will of the commanding God, from whence comes all evil; so that the fear of God is the beginning of all Wisdom, and the profit of all Magic; for obedience to the Divine Will of God, followeth the</p>

fear of God; and after this, do follow the presence of God and of the Holy Spirit, and the ministry of the Holy Angels, and all good things out of the inexhaustible treasures of God.

But unprofitable and damnable Magic ariseth from this:

Where we lose the fear of God out of our hearts, and suffer sin to reign in us, there the Prince of this world, the God of this world beginneth, and setteth up his kingdom in stead of holy things, in such as he findeth profitable for his kingdom; there, even as the spider taketh the flye which falleth into his web, so Satan spreadeth abroad his nets, and taketh men with the snares of covetousness, until he sucketh him, and draweth him to eternal fire: these he cherisheth and advanceth on high, that their fall may be the greater.

Courteous Reader, apply thy eyes and minde to the sacred and profane Histories, & to those things which thou seest daily to be done in the world, and thou shalt finde all things full of Magic, according to a two-fold Science, good and evil, which that they may be the better discerned, we will put here their division and subdivision, for the conclusion of these Isagoges; wherein every one may contemplate, what is to be followed, and which to be avoided, and how far it is to be labored for by everyone, to a competent end of life and living.



THE TWELVE ZODIAC SIGNS

Twelve Keys of Basilius Valentine

From *The Twelve Keys of Basilius Valentine* (Johann Tholde, 1599), expounding upon alchemical principles for achieving the philosopher's stone; illustrations by Matthaeus Merian (1593 – 1650); proposition for how the twelve Keys might be interpreted is found in the *Viridarium Chymicum* (1624) by Daniel Stolz von Stolzenberg.



The crown of the king shall be of gold: beautiful, pure, and clear.

A chaste bride is led to her groom; that is as it ought to be.

Then give to eat to the king the grey wolf that wants to eat continuously.

This, do three times with a strong fire; burn the wolf entirely.

Then the king will come forth; without a blemish; clean, he will stand before you.

He can decorate you with his blood and rejuvenate you.

II. G L A V I S.



When the garment is taken off, then the sun appears.
Diana no longer wears Her garment, so that marriage becomes
more desirable.
From two noble fencers the bride receives delicious water,
so that she can bathe her own body for her groom.
The fighters may well fight. But if the fight comes to an end on
both sides,
the fighters bring out of the fight treasures and great bounty.

Here, note the reference to the Diana, Roman goddess of the hunt, childbirth, and fertility, who swore off marriage and to remain a maiden forever, yet here there is the paradoxical reference to marriage. That code is significant.

III. C L A V I S.



From the rocks, unite the eagle with the dragon,
so that he extract his white feathers. Solve with greatest zeal.
Remember: preserve the sulphur with the astral salt,
so that the cock in this way may devour the sly fox.
And that he drown in the water and become alive again through
fire,
again to be eaten by the fox entirely.

V. C L A V I S.



All flesh that came into the world took its origin from the earth.
It must again become earth, and consequently also ashes.
A salt will come from the earth that causes the flesh to ensue:
Which in the mentioned manner is resolved with greatest zeal.
If you desire politely to see the form again,
then give to the salt the sulphur and the mercury.

V. C L A V I S.



The earth for itself brings nothing to the light of day.
The spirit must maintain everything and give it life.
This spirit has its beginning in the heavenly stars.
Therefore, all metals receive at once plenty of force and effect.
The stone is strong and unites in love with the iron.
Our generous lion greatly loves our mercury.

De Lapide Sapientum.

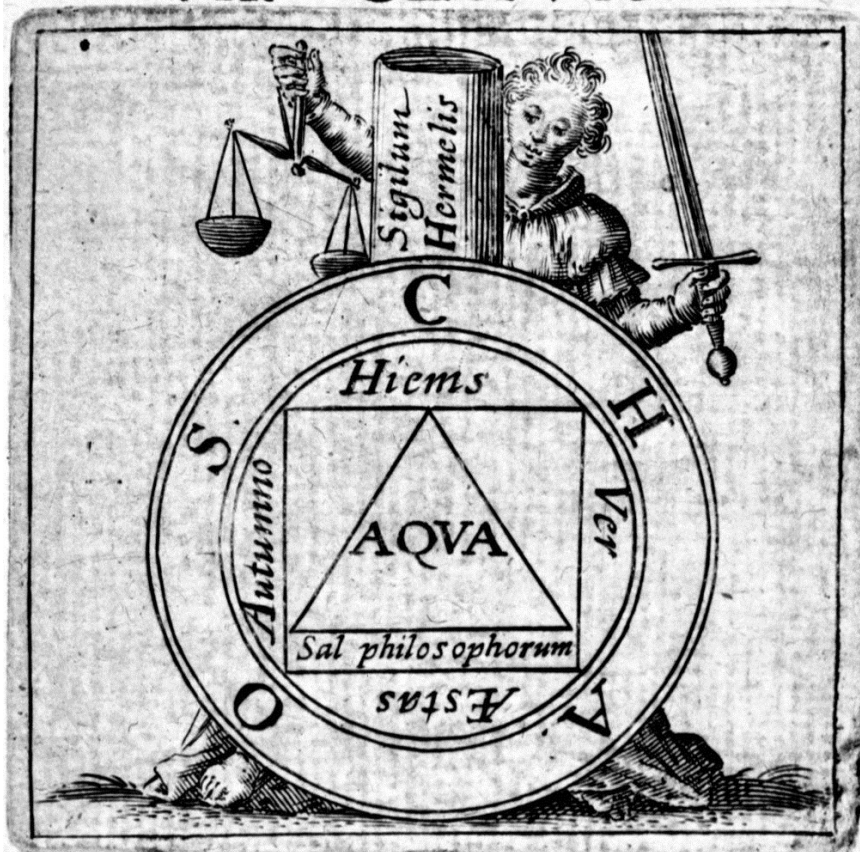
VI. C L A V I S.



If woman is joined to man, from the seed, fruit she bears:
When Neptune has perfectly prepared its watery bath.
Then a doubly firey man must be fed with a white swan;
Together they must kill themselves and become alive again.
The four winds will roar so that the king, with great honor,
through fire is united with the bride that trusts him.

De Lapide Sapientum.

VII. CLAVIS.



Spring, summer, autumn, and winter; water and the white salt produce through the light of the sun out works and the admixture. Provided that you in weight use not too much nor too little Because then it would surely happen that your work will not succeed.

Also seal the glass with the hermetic seal
so that the material will not be eaten by the winds.

VIII. CLAVIS.



The seed is laid into the earth for its decay.

In the grave our bodies lie hidden without worries, so that they come again.

You can find all the elements in one single element:

If you only know how, in such things, to bring also everything out of one.

This is the purpose and aim of the Work and the premise of our great labors.

If you direct now adroitly the arrow, then you will have the treasures of the Key.

Práctica de Lapidé Sapiént.

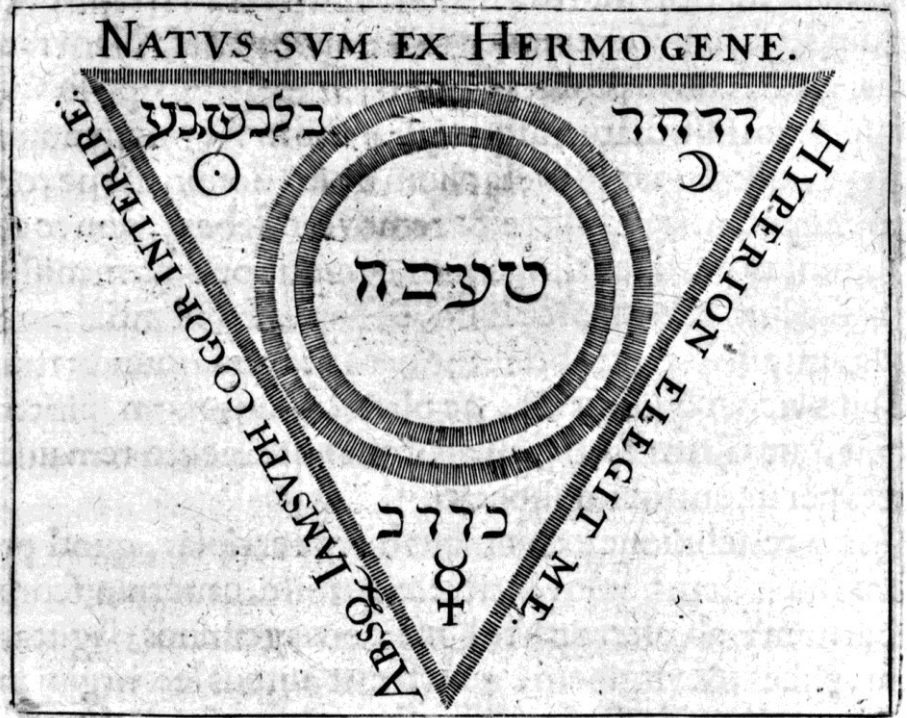
IX. CLAVIS.



See to it that three serpents come forth from three hearts.
After you have sealed them up in a glass container,
In such things Venus will then bring a beautiful peacock's tail and
also regale your eyes with a white swan.
Then, added to Saturnus, the black raven will do its damage, and
the eagle's feather will grow beautiful and fine.

Fr. Basilii Valentini

X. CLAVIS.



In the beginning the sun must give the life to Hermogeni.
The moon with its kind and shine will help Hyperion.
Mercury must suffer much so that he die and be destroyed
if not you willingly add to him its Iamsuph.
If you understand there words correctly, sing the praise of you
Creator,
that he has gifted man with such reason and wisdom.

Hermogeni, or Hermogenes (Ερμογένης), meaning “born of Hermes.” Hyperion, meaning “High One,” was one of the twelve Titans born from Uranus (Heaven) and Gaia (Earth)

XI. G L A V I S.



Orpheus took Euridice, or the brother took the sister as his wife so
that the blood from both bodies may become pure.

Thus, unite the sweat of father and mother, when it is still warm,
industriously.

Let it enter into and seal it up at once in the globe of the white
Master.

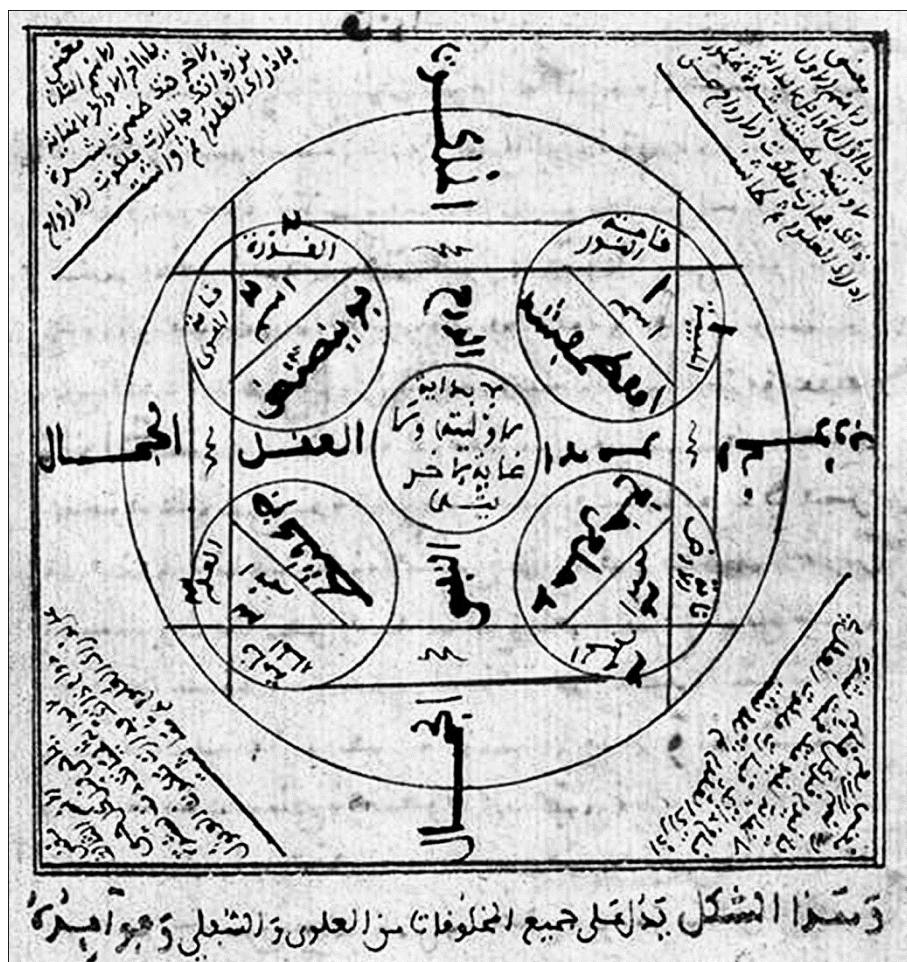
Then, with pleasure, you will see the generous lion standing.

It will see so many of its body's fruits that they cannot be counted.

XII. C L A V I S.



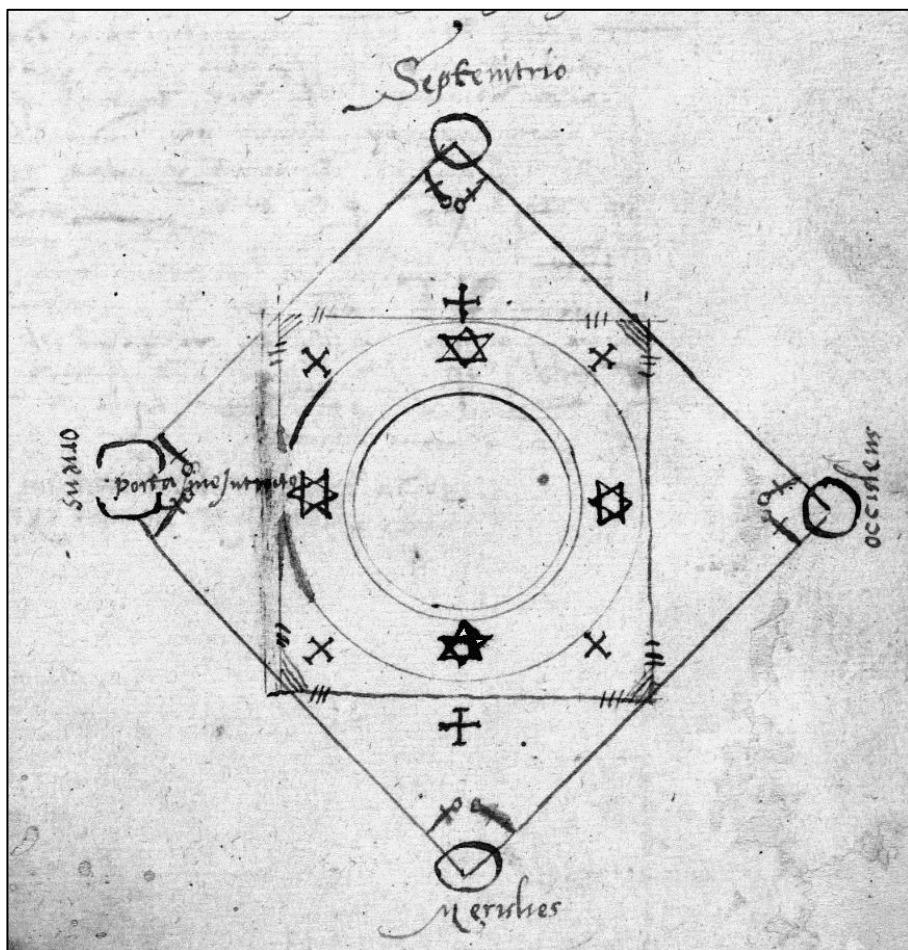
When then the lion has devoured the serpent:
Then Mercury will produce a thousand fruits and flowers.
Because without the ferment of the gold, this stone cannot work.
If it has found its way it will tincture that much more.
He who uses this means will persevere and he will see that through
his sighs, God will be willing toward him.



FORMATION OF THE MAGICAL CIRCLE

Arabic Version of the *Ars Notoria*

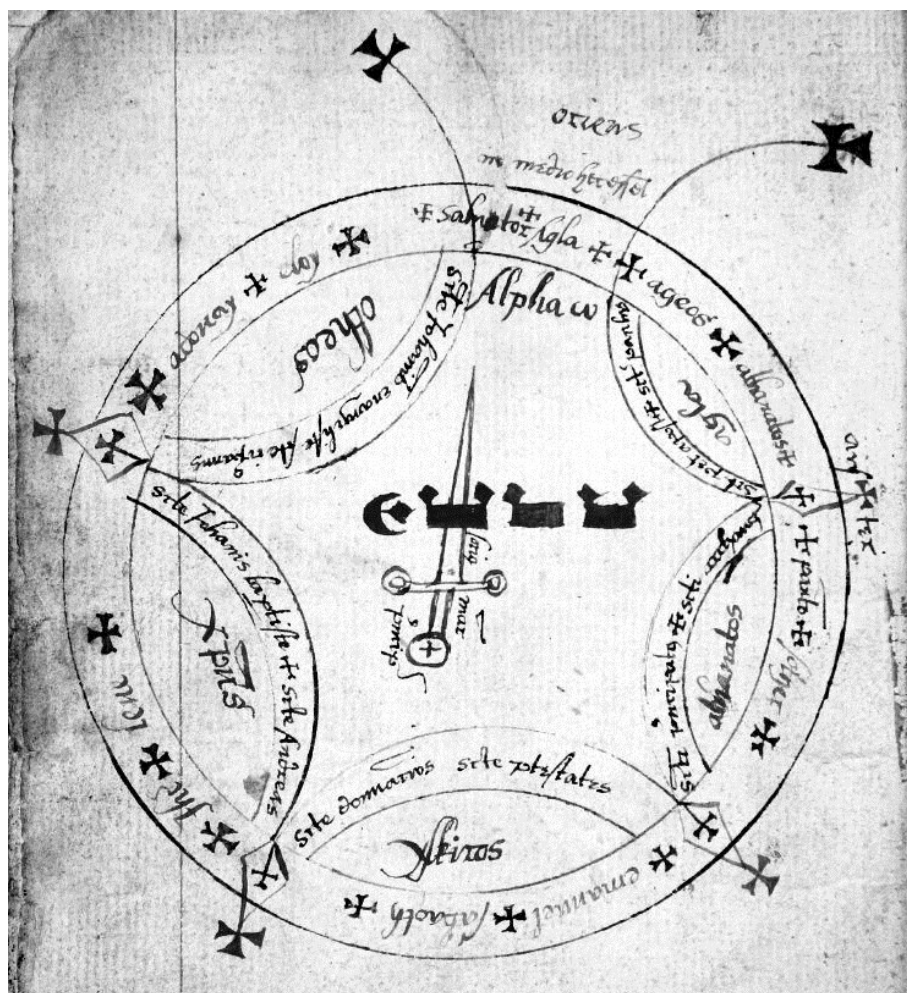
Depicting the Magic Circle from Book I, Chapter 3 and Book II, Chapter 9



FORMATION OF THE MAGICAL CIRCLE

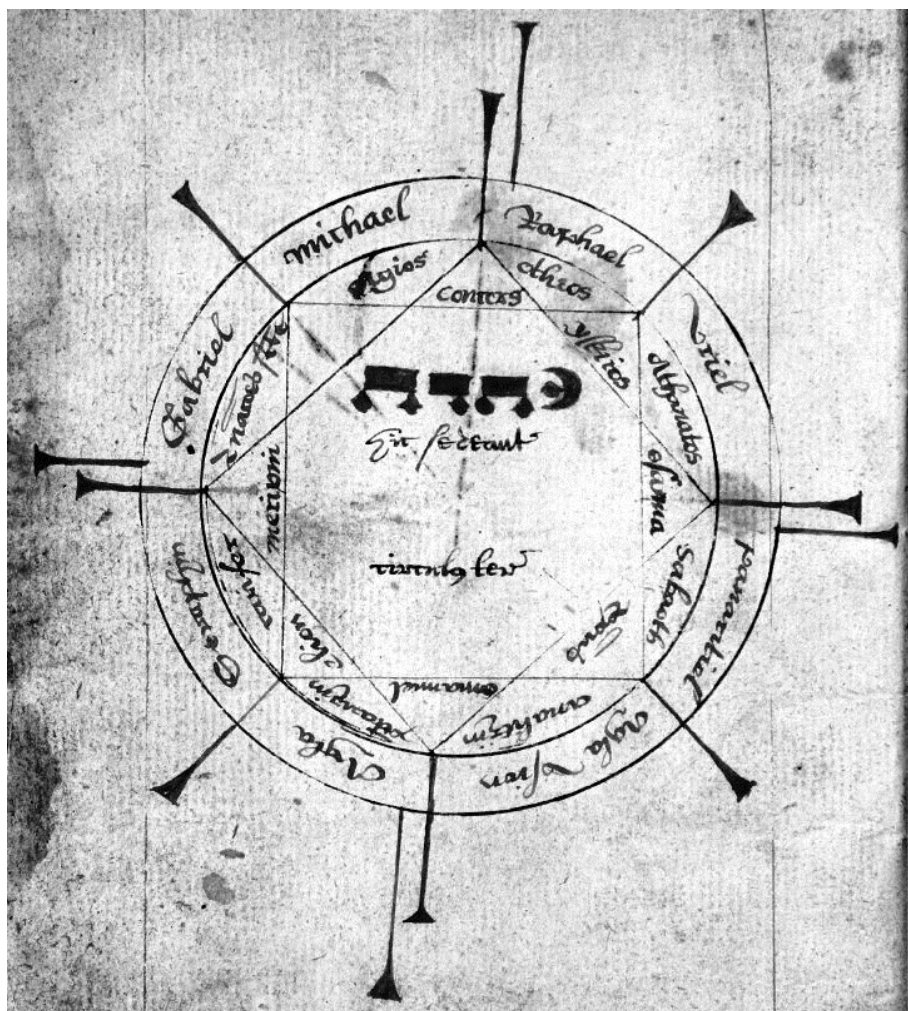
From the *Clavicula Salomonis en andere magische tractaten en voorschriften*
Jābir ibn Ḥayyān, Abū Mūsā, et al. (1315)

Depicting the Magic Circle from Book I, Chapter 3 and Book II, Chapter 9



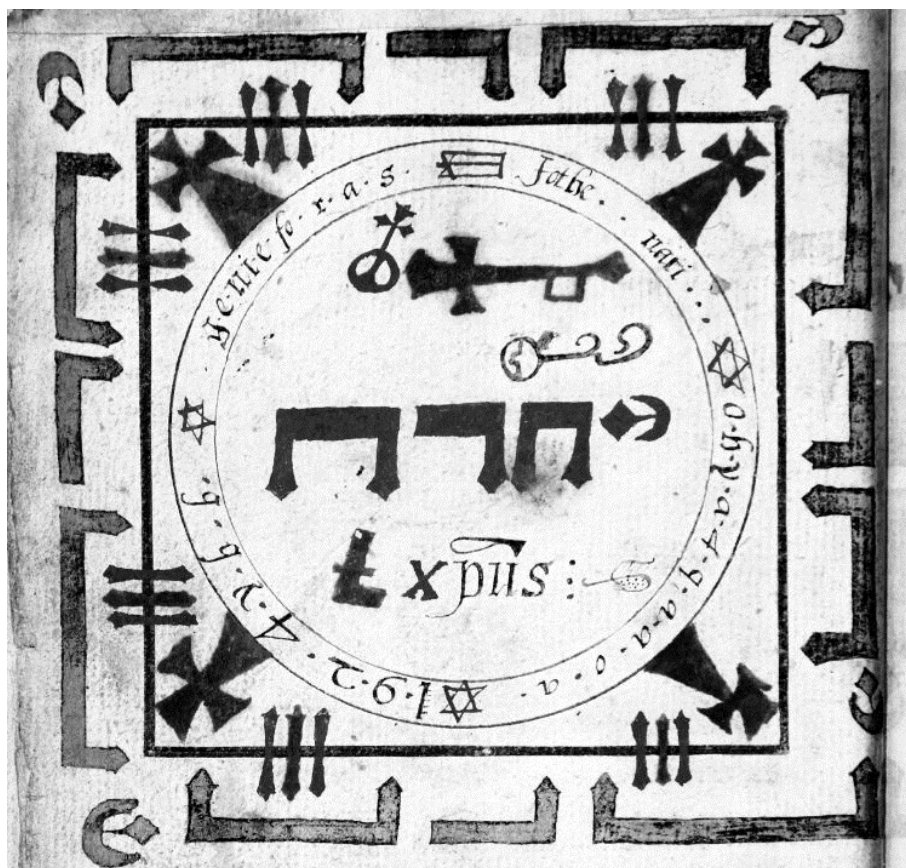
MAGICAL CIRCLE WITHIN WHICH TO
CONSECRATE A RITUAL DAGGER

From the *Tractatus de Nigromatia* (16th century)



TO CONSECRATE RITUAL TOOLS
AND EXORCISE DEMON POSSESSION

From the *Tractatus de Nigromatia* (16th century)



From the *Tractatus de Nigromatia* (16th century)

A magic circle cast with Holy Names inscribed within and around the circumference compels the conjured spirit to tell the truth, disabling the spirit from telling falsehoods to the magus.



“Squaring the Circle” is emblematic of achieving the impossible and performing miracles. It is the construction of a square (symbolic of earth and the material world) with the same area as a circle (symbolic of divinity and the spiritual world), thereby aligning Heaven and Earth. The circle within a square in magical circle casting is the method through which the nexus between the material and spiritual is created.



ASTROLOGICAL SIGNS

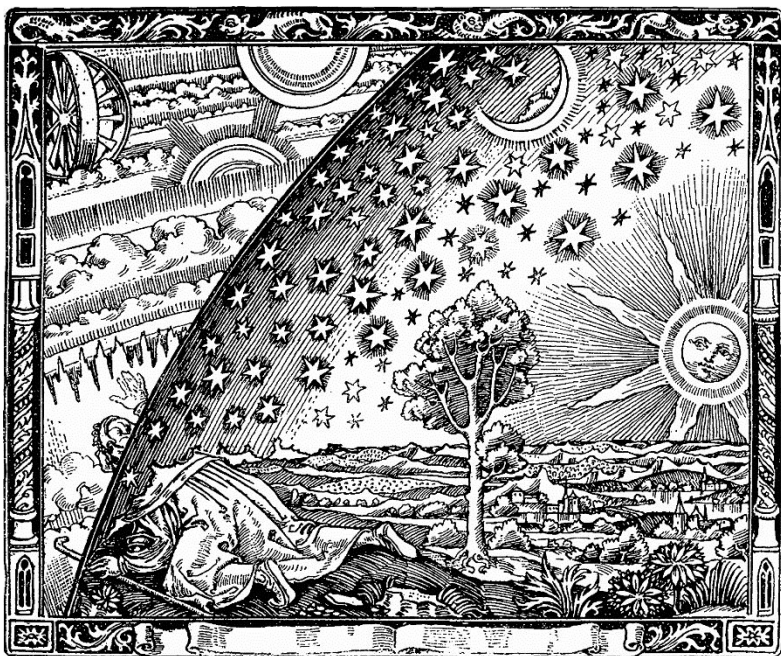
From *Opus Medico-Chymicum* (1618) by Johann Daniel Mylius

The magus is truly what the Hebrew Kabbalists call the Microprosopus, that is, the creator of the little world.

The first of all magical sciences being the knowledge of one's self, so is one's own creation first of all works of science; it contains the others, and is the principle of the Great Work.

Eliphas Levi (1810 – 1875)

WHAT CAN BE AFFIRMED OF THE SOUL IN ITS TOTALITY
MAY BE AFFIRMED OF EACH FACULTY OF THE SOUL.



The Flammarion Engraving by Anonymous
From Camille Flammarion's *L'atmosphère météorologie populaire* (1888)

To attain the sanctum regnum, in other words, the knowledge and power of the magi, there are four indispensable conditions:

An intelligence illuminated by study,
An intrepidity which nothing can check,
A will which nothing can break, and
A discretion which nothing can corrupt and nothing intoxicate.

TO KNOW, TO DARE, TO WILL, TO KEEP SILENCE: such are the four words of the magus, inscribed upon the four symbolical forms of the sphinx. These four words can be combined after four manners, and explained four times by one another.

Eliphas Levi (1810 – 1875)

DE OMNI RE SCIBILI ET QUIBUSDAM ALIIS